THE PRACTISE HOW TO FINDE *Ease, Rest, Repose, Content,* and *Happines.*

WRITTEN

By a Religious man of the congregation of S. *Elias,* & of the Order of our Blessed Ladie of *Mount Carmell.*

THE FIRST PART.

Containing Directions, how to make Mentall, *or* Spirituall *Prayer.*

Is any of you in heauines, let him pray. *Iames* 5. *v.* 13.

The second Edition.

AT DOVAY

By IOHN HIGHAM, with permission of Superiors.

1618.

francis rothfreston hoi bouk

TO THE HIGH AND mightie Prince, CHARLES, *Prince of* Wales, *Duke of* Cornewall, Yorke, Albanie *and* Rothſay, *Marques of* Ormont, *Earle of* Cheſter *&* Roſe, *Baron of* Armunoch, *high Senaſchall of* Scotland, *Lord of the* Iles, *Knight of the moſt Noble order of the* Garter. *The Author wiſheth all content and happines.*

SEEING by too manifeſt experience (moſt gracious Prince) that through occaſiõ of the multitude of differences in matters of Faith, & Religiõ, which the ini-

quitie of this Age hath brought forth, men runne on so fast in the waies of dissention and discord, *That the wayes of Peace, the assents to Syon, the pathes to Ierusalem*, wherin all true Content and happinesse are to bee found, remaine desolate, *Because there are none that come to their solemnities*: and bewailing that by these meanes. *The ioy of Tymbrels hath ceased, the sound of them that reioyce is left off, the sweetnes of the Harpe is silent, all myrth is left, the ioy of the earth is taken away?* I haue written this treatise of the practise how to finde *true Ioy, Peace Content and happines*, to reduce the deceaued, *into his way*: the weary to desired rest *in the mount of our Lord*: the stranger *to his home*

La. 1. 4

Isay 24. 8.

home Ierusalem, called the vision of Peace: the hungry *to a fat feast: a feast of vintage*: the thirstie, *to draw waters in ioy, out of the fountaines of our Sauiour*: to inuite all *to sit in the beauty of Peace, and in the tabernacles of Confidence, and in rich repose.* And considering with my selfe to whose protection (amongst so many dissentions) I might for his better securitie commit this little worke of *Content* and *ease*: I found none to whome I might more fitly dedicate it, then vnto your Highnes, the *Prince of Peace*, and of excellent vertues: whose dispositi-on to pietie is such, as that you cannot but protect that, which you so earnestly, seeme to seeke after, and desire so much to

Isa. 25 6

Isa. 12. 3

Isay 32 18.

your selfe, *Content and happines.* And to whome should I more wish Content and happines vnto, then to my Prince? Or to whome should I more desire, true ioy, repose and rest, then to him that is the hopefull expectation of many Nations?

Accept then, most vertuous Prince, the protection of this little worke, and if any thing therein may seeme to be offensiue, respect not the wordes, but the loue and affection of the Author, who according to the Religion he hath alwaies beene brought vp in, humbly offereth vnto your Highnes the best fruites of his education and labours, the manner how familiarly, by mentall or spirituall prayer, to treate with God Almightie,

mightie, to loue and inioy him, in louing & inioying of whom, consisteth all our true *Rest*, *Ioy*, *Content*, and *Happines*. And if vnder your most gracious protection it may finde rest: I doe not doubt but that it will work the effect I desire, bring much ease to your selfe, and Content to many others, which God of his goodnes grant, and so I humbly, submit my selfe and cease.

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THE

THE PREFACE
to the Reader.

DEARE *Reader, if in this first part of our instructions, how to finde* Ease, Rest, Repose, Content *and* Happines, *which consisteth in setting downe the practise of Mentall or Spirituall prayer, I may any thing profit thee; that is all I desire, and it may bee occasion of sooner putting forth the other parts: And if peradventure some thing therein may displease thee, accept of my good will, which is, if it lay in my power, to bestow all Content and Happines upon thee, and consider*

(that for any thing I know) I am the first that hath written practically of this subiect, and so would be glad that my errors, might minister occasion to some others to write, and amend that which I haue done amisse. For our method, it is the same, which is generally vsed in all spirituall exercises: for the distinction of the parts, they are the same we read of so often in the Scriptures. Preparation, Meditation, Thankesgiuing, Offering and Prayer, *confirmed by the practise of Saints. That some pious men vse colloquiums: I desire thee to thinke, that I write not these meditations to instruct pious learned men, of whō I would gladly be a Scholler, but only to instruct some absent friends, and by occasion of them, new beginners in their*

their grounds, which when they haue obtained, let them follow their beſt maiſters, Sibulum Paſtoris vocantis ad Pabulum, vt paſcantur in hortis, vt lillia colligant.

And ſo I reſt thy humble ſeruant.

F. Thomas á Jesu

THE

THE PRACTISE HOW TO FINDE Eaſe, Reſt, Repoſe, Content, and Happines.

CHAP. I.

Of the excellencie of Spirituall, or Mentall Prayer.

AMONGST all the Morall vertues, *Religion* for the excellẽcie of her partes & functions, is the moſt noble, ordayned to the worſhip and reuerence of Almighty God, whome ſhe

ſhe reſpecteth as her end. And amongſt the actes of Religion, *Mentall* or *Spiritual* Prayer is not the leaſt, both for the nobilitie in it ſelfe, beeing an aſcention, or *eleuation of the minde to* GOD *Almightie*; without which, all other actes of the mind are dead & without ſpirit of life tending to eternall life. And alſo for the delicate fruites of deuotion, eaſe, and content of mind it bringeth forth;

Pſa. 85. Damaſ de fide. Orth: hb 3. cap. 24

Iames 5 *Is any of you in heauineſſe? let him Pray.* For which cauſe the *Catholicke* ſeruantes of God Almightie here vpon earth,

earth, earnestly labour to attaine vnto a perpetuall practise of *Mentall* or *Spirituall* Prayer, thereby to seperate their hearts and affections, from the base affaires of the sonnes of ADAM, to attend vnto the noble exercises of the heauenly Ierusalem, the eleuation of their spirits and mindes to GOD and heauenly thinges, euen in this vaile of misery to execute the office of the blessed in *Heauen*, & in some sort: to recouer the ioy and felicitie, which our first parents, by eating the forbidden fruit

fruit lost, the loue, and familiar conuersation, with GOD. If the sonnes of the earth, couetous of honour and worldly commodities, esteem themselues happie, when they are admitted, to the familiar conuersation, of earthly Kings, who may indue them, with extrinsicall Denominations, and grant their meane petitions, of some seauen yeares earthly inheritance, how much more are to be esteemed happie, the seruants of GOD, who indued with *Heroicall* mindes, voyde of such base thoughts, by spirituall

ritual prayer, are admitted to familiar conuerſation, with his diuine Maieſty, to treate with him, as one friend with another, without interpretor of ſounding wordes or meſſengers, or ſignes, or tokens like ſtrangers, & forreiners: but in ſilent ſpeech, & ſecret cõference, *like Citizens of Saints and Domeſticals of* GOD. Epheſ. 2

This kinde of ſpirituall praier, though it were practized by ſome, in the old law, to the great content of their minds, as by *Abraham* in the deſert, *Iſaac* in the fieldes, *Moyſes* feeding of

of sheepe, King *Dauid* in his warlike exercises, our Fathers *Elias* & *Elizeus* vpon the mount Carmel, yet they were few in number, in respect of the multitude, that should vse it in the time of grace, as appeareth by our Sauiours wordes, saying; *The houre commeth and now is, when the true adorers shall adore the father in spirit and verity, for the father also seeketh such to adore him:* GOD *is a spirit, and they that adore him must adore him in spirit and verity,* which is in effect as if he should haue said, In times

Iohn 4.

past

past there were few that practised spirituall prayer.

Now the time is come, that it shalbe exercised of many, stirred vp by my Grace and mooued by my example: For not onely I the *Messias*, but also my Father seeke such adorers, as will adore vs, in spirit with eleuation of mind, and veritie, without duplicitie, and vntruth (which often hapneth in such as pray vocally, who pray onely with their lips, and haue far different cogitations in their harts.) For God is a spirit, and they that adore him, with

with reuerence & respect (as they ought) must adore him in spirit, by eleuation of minde and spirituall effect, that their prayer may proceed from the most excellent partes they haue; that is to say, frō their Soules, or Spirits, & not from their mouths or lips onely; with veritie, without mixtures of vntruthes, & wanting distraction.

For, howsoeuer we can speake one thing, & thinke another, yet we cannot seriously, in spirit discourse or meditate of two differēt things together, & so both mental-

mentally pray, and mentally be distracted.

For this cause, mentall prayer may be called adoration, or prayer in spirit; for that GOD Almighty, who hath his seate in the soules and spirits of his *Catholicke* seruants, is there in their inward mindes & spirits, adored & beseeched, as in his Temple, with acts and effects of the minde, purely spirituall.

And it may be called adoration, or prayer in veritie, for that it is without mixture of diuers thoughtes, and distractions; hee that

that prayeth in ſpirit, or mentally ſpeaketh, or conuerſeth with God by inward affect: ſilently ſpeaketh that which he thinketh, and thinketh that, which hee by ſilent affect ſpeaketh; and in this his manner of adoring, and treating with his diuine Maieſtie, is voyde of double dealing, vntruth, and diſtraction.

Chap. 2.

Of the Eaſe, Content, and ſatisfaction, that is to be found in ſpirituall or mentall Prayer.

OF all the exerciſes of this life, this ſpirituall or

or mental prayer, is one of the ſweeteſt and moſt pleaſing that can be to the hart of man, though men ought not to practiſe it, to pleaſe them ſelues, but the better to ſerue, and the more to pleaſe God.

We ſee that all our ioy and content, conſiſteth in ſatisfying our affections, & that then they are moſt ſatisfied, when wee talke of, conuerſe with, or enioy the thing affected; and by how much more liuely our affections are, ſo much more is the ioy, content, & ſweetnes, we receiue in tal-

talking, conuersing with, or enioying the thing affected.

God Almightie in creating all things, gaue them certain natural affections, inclynations, and capacities, which should giue them content, ioy, & rest; as a stone an inclination to his centure, Ayre to assend to his Region, and fire to his Sphere; Birds, Fishes, and Beastes, to certaine meats, places, cõpany &c.

And in creating of spirits, created them like vnto himselfe, who is a Spirit, and hath giuen them such a pro-

Gen. 1. Iohn 4.

a propention, inclination, and capacitie of himselfe, his company and conuersation, that nothing else is able to satisfie this their inclination, capacity and desires, but himselfe. *Our heart* (saith St. *Augustine*) *is vnquiet, vntill it rest in thee.* Lib. 1 con. cap 1.

And in this vaile of miserie, hauing no better meanes whereby to satisfie the hunger and capacitie of our soules toward GOD Almightie, then by spirituall, or mentall prayer, to treat, conuerse, and in the best manner we may, to inioy him; it seemeth to me

of all the exercises in this life, to giue the most content, ioy, & satisfactiō; which the Prophet *Dauid* signifieth saying. *Make ioyfull the soule of thy seruant, because to thee O Lord, haue I lifted vp my soule. Because thou O Lord art sweete and milde, and of much mercy, to all that inuocate thee* in spirit and veritie. St. *Paul* exhorted the *Catholicke Christians*, of his time, to this spiritual prayer, or prayer in their harts and spirits, saying; *Pray at all times in spirit. And* again *speake to your selues, in Psalmes and Hymnes, & spirituall Canti-*

Psal. 85

Ephes. 6 18.

Ephe. 5 19.

Canticles, singing in your hearts to our Lord.

Cap. 3.

That all good vocall prayer, is also Prayer in Spirit.

ALl good vocal prayer, is also prayer in spirit: for if vocall prayer, be made with an eleuation of the minde to God, then is it mentall, and vocall prayer together: If it be without eleuation of minde to God, it is properly reading, and not prayer, or prayer with the lips, which the Prophet Isay reprehendeth, saying: *This people* Isay 29

ple doe honour me with their lips, but their eares are farre from me. So all may by Gods grace, ariue to mentall prayer, more or leſſe, if they will vſe the meanes.

It is true, that ſuch as haue bene, long time occupied, in worldly cares, or thoughts; or are ſtil buſied in the bace affaires of the earth; can hardly come to pray, or adore God Almightie in ſpirit, and veritie, & reteine an eleuation of their mindes, for any long continuance of time, for that theſe wonted ſpecies, or kindes of worldly thinges,

thinges, alwaies represent themselues in the phantasie, and cause continuall distraction.

So againe, such as are of short and weake vnderstanding, or haue their fantasie hurt, cannot remaine long in one affect, or eleuation of minde, and these are verie vnfitt for *Mentall* prayer.

Chap. 4.

Instructions for such as are not yet acquainted with mentall Prayer.

THose who are, nothing at all acquainted with *Mentall* prayer, let

them say, *Come O holy Ghost*, and the prayer and direction, as is set downe in the practise. Then take any spirituall booke, which doeth best please them, and reade a little, and slowly, and after they haue read a little, shut the book, and think vpon that they haue read, as long as they can, and when they finde themselues distracted, frō thinking vpon that they haue read; open the booke, and read it againe, and after shut it, and thinke vpon it, & make the best discourse they can out of it; and so open

open the booke againe, & read it, as often as they ſhall finde themſelues diſtracted: and if the time be long, and they finde themſelues dry, or barren of diſcourſe, in thinking long vpon one, & the ſame thing read, they may goe to another, yet not too lightly, to paſſe from one thing, to read an other, for the ſerious diſcourſe vpō any one pious thing, much helpeth to illuminate the vnderſtanding, which is the firſt effect of *Mentall* prayer: & the vnderſtanding once inſtructed, informed, or illu-

minated, with truth and eternall verities, *Mentall* prayer is after very eaſie, pleaſing, and delightfull; & the vnderſtanding well inſtructed, will then, or afterward, by the force of his light, ſtirre vp the will, to make out of her owne diſpoſitiõ, the affectiue parts, to which (if they eaſily paſſe by, diſcourſe from one thing to another) they will late or neuer ariue vnto, but fall into a wandring ſpeculation, and after they haue ſomthing profited in this, and that they can fixe the Diſcourſe of their mindes,

mindes, a little vpon one thing, then to passe to the ensuing practise, and not before, yet in this keeping their mindes fixed vpon one thing, great consideration is to be had, that they be not *Melancholy* people, or of strong Imaginations, who if they will help their infirmitie, and benefit themselues, by *Mentall* prayer, must not vse much discourse, or to fixe much their thoughts, but occupie themselues, in the affective partes, and in making of acts of al vertues to God Almightie present, as in

the obseruations shall be said more at large, in the practice of the presence of God, in the 2. part.

Chap. 5.

Of the partes of mentall or spirituall Prayer.

1	*Preparation.*	4	*Thankesgiuing.*
2	*Reading.*	5	*Offeringe.*
3	*Meditation.*	6	*and Petition.*

The Direction.

Ps. 140 *LOrd let my Prayer be directed, as Incense in thy sight; The eleuation of my hands as an euening sacrifice.*

Most

MOst mercifull Lord, I intend to lawde and praise thee with al my hart, & desire to be vnited with all the Angels and Saints in heauen & earth, to adore, laude and praise thee, together with them in spirit, and veritie, now and for euermore.

After direction, followeth the Preparation.

Before Prayer, prepare thy soule, and be not as a man that tempteth God. Eccl. 18

The Preparation consisteth, in thinking a little of the infinit Maiestie of God Almigh-

Almightie, whome thou-
sand of thousands of An-
gels, doe serue, and of his
great liberalitie, who hath
giuen to euery thing, the
goodnes what soeuer it
hath, & of our owne base-
nesse, and vilenes, as crea-
ted of nothing; and com-
posed not ouely of the
earth (which of all the Ele-
ments is the meanest) but
euen of the excrements
and slime of the earth: and
thus to enter into prayer,
like a poore sinner, with
profound *Humilitie*, for
Eccl. 35 *The prayer of him that humb-*
Psal 9. *leth himselfe, shall penetrate*
the

the clowdes. Our Lord hath heard, the desire of the poore: Thy eare hath heard, the preparation of their hearts.

By this meanes to stirre vp in our soules affects of feare, reuerence and loue, toward his diuine Maiesty: and of confusion, and contempt of our selues, and after *Mentally* to say, this or the like. Most high & mighty Lord, my God, of infinite goodnes, and mercie; I a poore sinner, worthy for euer, to haue beene reiected, for the many sinnes, and offences cōmitted against thy diuine Maiesty,

Maieſty, proſtrate before thy Throne, deteſt, and abhor all my ſinnes, for that they are contrary, to thy infinite puritie; and come to laude, praiſe, and adore, thy ſacred Maieſty, in my inward ſoule, and ſpirit, humbly beſeeching thy infinit goodnes, for the Paſſion of my Lord and Sauiour IESVS CHRIST, that thou wouldeſt, pardon all my ſinnes, and admit mee, for thy glory, and good of my poore ſoule, to ſecret audience, and ſilent conference, with thy diuine Maieſty; that I may praiſe and adore

adore thee, in ſpirit, and veritie, now and for euer.

After the preparation followeth the Antiph.

Come O holy Ghoſt, repleniſh the hearts of thy faithfull, and kindle in thē, the fire of thy loue.

Verſ. *Send forth thy ſpirit, and they ſhall be created.*

Reſp. *And thou ſhalt renew the face of the earth.*

The Prayer.

O Lord, who by the light of thy holy ſpirit, haſt taught the hearts of the faithfull, giue vs in the ſame ſpirit, to know theſe thinges,

thinges, that be right, and out of his consolation, alwaies to reioyce, through Christ our Lord, *Amen.*

The Prayer said.

And being prepared and recollected, banishing all other cogitations, then followeth the reading, of that which you are to meditate vpon, which ought to be such, as is fit to moue the hearr, to the feare, and loue of our Lord, and all vertues. And therefore that which is to bee read, ought to be plaine, simple, and of deepe consideratiõ: and alloone as the soule, doth

doth feele the force of any sentence, and is moued, or vrged with it, then to leaue off, from reading, and digest, wigh, and consider, that sentence, which must be done by Meditation, to inflame the wil, that affects may rise in the soule, of loue, of faith, of hope, of sorrow for sinne, of humilitie, of desire to suffer persecution, death, and conformitie with our Sauiour (as saith S. *Paul*) GOD *forbid that I should glory, saue in the Crosse of our Lord* IESV CHRIST *by whom the world is crucified to me, and I to the world,* Gal. 6.

1 Cor 1

world, for the word of the Crosse, to them indeed, that perish, is foolishnesse, but to them that are saued, it is the power of God.

Chap. 6.

Thinges to be obserued in Meditation.

IN Meditation, not to speculate much, Meditation being nothing else but a discourse of the vnderstanding, exhorting, the will to goodnes, and dehorting her from euill, by thinking vpon some pious thing, or lesson, chosen as matter for prayer, chewing, and digesting it, with the

the vnderſtanding, as meat wherewith all, the will is to be nouriſhed: and therfore you are to meditate according, vnto the neceſſitie of the will, to mooue the will, to deſire, and delight in theſe vertues, and actions; in the exerciſe whereof, ſhee findeth repugnance, auerſion, or difficultie, as to delight in mortification of the ſenſuall appetites; to bring thē vnder the obedience of right reaſon, in being contemned, impriſoned, diſpiſed, tormented, ſpoiled, and put to death by our perſe-

persecutors, for the *Catholicke Religion* wee professe; wherein consisteth great increase of eternall happines; so that, that part of *Mentall* prayer, which wee call Meditation, is to be vsed only; as an Instrument, whereby the will may bee prouoked, and stirred vp, to affect, loue, and desire, vertues perfection, death, and conformitie with our Sauiour, in his life, and passion; *Who* (as the Prophet *Esay* saith) *as a sheepe was*
Esay 35 *lead to the slaughter, and as a lambe before the sheerer, without voice; so did hee not*

open his mouth. In humilitie his Iudgement was taken awaye, with him, and for him, to suffer hunger, cold, iniuries, tortures, torments dishonour, infamye, and cruel death, with patience, meekenes, humilitie, silence, and content, the more to glorifie him, and benefite our owne soules, for euermore. *For vnto this are you called, because Christ also suffered for vs, leauing you an Example; that you may followe his steppes. who did not sinne, neither was guyle found in his mouth, who, when he was reuiled,* 1 Pet. 2

did

did not reuile, when hee ſuffered, hee threatned not, but deliuered himſelfe, to him that iudged him vniuſtly.

Inſomuch, that Meditation, or the diſcourſe of the vnderſtanding, which is all one, ſhould not runne to high, and ſo be nothing but ſpeculation; nor yet be to remiſſe, and ſo doe nothing, but feede Melancholie thoughts: but is ſo to be exerciſed, that it may ſerue to moue the will, and to inflame the heart: and when the will doth burne in good deſires (as in the Prophet, who ſaide, *My heart*

heart waxeth hote within me, and in my Meditations, fire shall burne.) Or when the heart is stirred vp, or moued, to imbrace vertue, and seeke after perfection of life, then to leaue that part, of *Mental* Prayer, which we call the Meditation, or the discourse of vnderstãding, and beginne the affectiue partes, which doe spring as it were out of the moued, or inflamed minde; which are these three: Psal. 38

1 *Thankesgiuing, for all benefits receiued.*

2 *Offering, to doe thinges of perfection*, for GODS loue,

loue, an inflamed or mooued will, neuer being without a contempt of the world; and a desire of keeping the Commandements of GOD. *I haue runne* (saith *Dauid*) *the way of thy Commandements, when thou didest dilate my heart.* psa. 118

3 And lastly *Petition* or *Prayer*, for such thinges, as you stand most in need of, as for patience in persecutiõ, humilitie, magnanimitie, loue of GOD &c. and when the will, beginneth to be colde, then to vse againe the discourse of the vnderstanding (which we call

call Meditation) to ſtir her vp, to bring forth theſe three effectiue partes, or any one of them, which are the fruites of a good Meditation.

So in reading of ỹ matter, you are to meditate vpon, take that point or ſentence to meditate vpon, which in the reading, hath made greateſt impreſſion in you, and meditate vpon it: that is, beſtow ſome litle time in diſcourſing vpon it, pondering, weying, & conſidring it wel, that it may mooue ỹ will, to bring forth, as it were the affectiue parts.

Cap. 7

Of the first example of Meditation, or Spirituall Prayer.

SVppoſing the Leſſon which we reade, were this, *And it was* Paraſceue *of Paſche, about the ſixt houre, and* Pilate *brought foorth* Iesvs, *carrying a Crowne of Thornes, and a purple veſtiment. And ſaide to the* Iewes, *loe your King: and they cryed, away, away with him. And they tooke* Iesvs, *and ledde him foorth, bearing his owne Croſſe,* &c.

Iohn. 19.

And

And amongeſt other thinges, this poynte hath made the greateſt impreſſion in thee, to ſee our SAVIOVR, receiuing and carying, the wood of the Croſſe, vpon his backe, with ſuch meekeneſſe: Then to meditate, or diſcourſe with the vnderſtanding, in this manner:

Greate is this myſterie, which is this day propoũded vnto my conſideration: The Sonne of God, by whome all thinges were made, before whome Angels doe feare, & tremble, is crowned with thornes,

illuded with purple, and made to carrie his owne Croſſe, whereupon he is to be put to death. Thou my Lord, who art the protector of the innocēt, why doeſt thou ſuffer thy ſelfe to be thus wronged, who art moſt innocent? Thou that art all Iuſtice, why doeſt thou ſuffer thy ſelfe to be crowned, with theſe Thornes, & to be loadened with this wood of the Croſſe, ordayned to execute Iuſtice, vpon the moſt abhominable ſinners of the earth? Ah my ſoule, ſee heere thy Lords loue, who

to

to reſtore thee to innocencie, was cloathed with infamie, to vnloade thee, loadened himſelfe, and to redeeme thee, from the rigor of Iuſtice, beareth patiently, the iniuſtice of the croſſe. Certainly my Lord, if I did not knowe, that thy diuine Maieſtie had done this wonderfull act for me, that am a moſt vyle ſinner, worthy of eternall infamy and paines, for that I haue ſo often offended thee, I might in ſome part be excuſed; but ſince I knowe that thou who art my Sauiour, and Sonne of God;

didst suffer this extreame ignominie, and torment for my sake: I can finde no excuse, but all reasons mooue, and force me, to giue my life for thee, and seeke in this life, to beare the Crosse in thy company, in some parte to aunswer to thy eternall, and euerlasting charitie.

Chap. 8.

Of the affectiue partes.

SEe heere the example of Meditation, which ought to be shorte, plaine, & effectuall, to mooue the will, to do the other parts, of Spirituall prayer, which are

are the proper fruites, of a good Meditation, in such sort, that we ought to spēd more time, in the affectiue parts, then in the discourse of the vnderstanding; For that the discourse of the vnderstanding, which is called Meditation, doth but onely serue, as a means or instrument, to mooue the will; to produce with spirit, the affectiue partes, of *Thankes-giuing*, *Offering*, *Prayer*, or *Petition*, which three affectiue parts doe arise, or spring out, as it were, of the impression, that the precedent dis-

course, hath made in the minde and soule; as for example, whē we haue made the Meditation aforesaid, out of the consideration, that our Lord and Sauiour Iesus Christ, for our sakes, to redeme vs from eternall paynes, caryed the Crosse, where-upon he was to be crucified, doth arise affects of Thanksgiuing, and gratitude in thy soule, for the benefit of Redemption; & likewise doe arise, affectes of offering her selfe, and a thousand worldes, if she had them, in correspondencie of such an infinite bene-

benefite; and likewise feruent Petition, or Prayer, for all thinges, that are necessarie, for the seruing of so gracious, and beninge a Lord, as are mortification of the sensuall appetites, & passions, obtaining of vertues, conuersion of sinners, and our persecutors, and other thinges, to the glory of God, good of our owne soules, and of our neighbours.

And in these affectiue parts, you are not so much to folowe the order, as the effect predominant, wherunto the soule is most in-

clined, although for a beginner, it is verye necessarie, after the Meditation, or Discourse of the vnderstanding, to produce affectes of *Thankesgiuing*, then *Offeringe*, and so conclude with *Petition*, and *Prayer*; yet this rule or order, is not alwayes to be obserued, but the three affectiue partes, may be mixed, and time spent in following, that affect, which doth most preuaile in the Soule.

Cap. 9.

The second example of Meditation, or spiritual prayer.

A Meditation, inducing to the contempte of worldly vanitie, according to our promise in Baptisme, with the partes at large, to instruct a beginner.

The direction and preparation made, as is before said, and the *Antiph. Come holie Ghost*, with the prayer, *O Lord who by the light, &c.* which in euery meditation is to be obserued, then followeth the Lesson, or that which is to be read.

The Lesson or matter to be read.

IN Baptisme, man being made the Sonne of God, indued with grace, and capable of the inheritance, of the Kingdome of heauen, promiseth then to followe the steps of our Sauiour, to forsake the world, vaine pompes, and glorie, the greatest enemie of our eternall weale: But forgetfull of this his promise, & vnmindefull of those so great benefites, bestowed vpon him, without any merite or desert at all, deceiued by the false glosses and appa-

apparances of his greateſt enemie, the world, folow-eth whom he hath promi-ſed to flye, and inſteed of well vſing, this his Talent, to his Lords glory, and his owne good; turneth his backe vpon our Sauiour, as aſhamed to folowe the ſteps of ſo infinite a good-nes, forgetfull of eternall life, runneth headlong, al-together blinded with the ſecular applauſe, of the worlde, to eternall death, ſo openeth his hart to wo-rldly honour, & eſtimation of men, as if for that only, he deſired to liue, and for that

that only wer cõtent to die. Wherfore my soule, not to be any longer seduced, by the worldes deceipts, consider wel what was thine estate, before Baptisme; I was in originall sinne, and if I had dyed then, I should for euer haue bene depriued of Heauen, & eternall glorie, and descended into Hell, and eternall pains. By Baptisme, what haue I receiued? *Adoption*, to be the Sonne of God, *Grace* to do well, and *right* to the kingdome of *Heauen*. What did I for the obtaining of so great a benefit? nothing at all.

all. How came I by it? by the ignominious & dishonourable death of the Son of God, vpon the Crosse. What am I to doe, not to lose this so great a benefit? for to recompence it, it is not possible, to fulfil my promise, in forsaking al worldly honor, pomp, & vanities and follow the steps of my Lord and Sauiour.

The Meditation, or discourse of the vnderstanding.

O Vayne honour, condemned of my Lord and Sauiour IESVS CHRIST, vpon the Crosse, at the cost of his so great dishonour, and

and infamie; is it poſſible, that I haue giuen thee, my conſent to inhabite, in the Temple of my God, which is my heart, with ſo great eſteeme, that like to Antichriſt, thou wouldeſt bee eſteemed as my chiefeſt good? who hath made thee competitor with my God? that in my hart thou ſhouldeſt, haue the prehemineence of my Lord, in beeing more eſteemed then hee, renewing the great iniurie, that was done vnto my Sauiour, in chooſing rather *Barrabas*, then my eternall felicitie, who to redeeme

redeeme me, from euerla-
sting paines, dyed vpon
the Crosse, with so many
dishonours, that if they
were well weighed, are not
inferiour to this great tor-
ments.

Thankesgiuing.

O Most liberall Lord,
who with thine owne
so great dishonour, hast
gained for me a miserable
sinner, so great honour, as
the pretention, of the eter-
nall inheritance of the
kingdome of Heauen, whi-
ch I hope through thy infi-
nit mercy to enioy: What
shall I doe, in gratitude of
this

this so great a benefit? In the best manner that I can, or may, I thanke thy infinit Maiestie, and beseech the blessed Virgin, all the Angels and Saints, which are in Heauen, and earth, that they would helpe me, to render thee the thankes, that I owe vnto thee, for this and other infinite benefites, as for my Creation, that it hath pleased thy infinite goodnesse, to create mee, when I was not; for my Conseruation, that thou conseruest me, in that I am; for Perseuerance, in thy grace and fauour, and all

all other helpes, holy inſpirations, and other benefits ſpirituall, and temporall whatſoeuer; acknowledging them, as receiued from thy infinite bountie, and goodneſſe, &c.

Oblation and offering.

In gratitude whereof, I doe reſigne to thee, my infinite good, all that thy liberalitie, hath beſtowed vpon mee: deſiring that I had all the fame, and glory of the world; not now to poſſeſſe it, but with courage to deſpiſe it, for thy loue. Thou my Lord and Creator, vnto whome all honour

honour is due, waſt diſpiſed, ſcorned, and diſhonored for me; and ſhall I, a worme of the earth, ſeeke after the applauſe of people, and eſteeme of men? Thou deare IESV, waſt by publike proclamatiõ, publiſhed as wicked; and ſhall I deſire to be praiſed, of the world as good? Auant from me for euermore, far from my thoughts, farre from my heart, all deſire of worldly honour, vanitie and popular applauſe, gilded poyſon, and eternal ill, masked vnder colours, of a moments pleaſure: By thy exam-

example,& with the force and grace, which by thy dishonor, and paines thou hast gained for me; I will treade downe all worldly honour, pompe, and vanitie, and with thee refuse, that which the world approueth, and for thee approue, that which the world abhorreth; and accept it as a signe, of being beloued of thee my Sauiour, to bee despised of the world with thee, and for thee.

Petition or Prayer.

Pardon my sinnes deare Lord, and beholde my sorrow,

row, detesting from the bottome of my hart all my sins, especially this, in delighting in worldly pompe honour, and vanitie, resoluing for the time to come, rather to die with ignominie, then to offend thee, though thereby I might gaine, all that is precious, or esteemed vpõ the earth. There was neuer sinner that did call vpon thee, to whome thou diddest not shew mercy; so I hope, most mercifull Lord, that thou wilt haue mercie vpon me, and remit, and forgiue all my sinnes, who calleth

calleth vpon thee, with all my heart, and resolue to doe particular pennance for them. Giue me sweet IESV an Heroicall heart, and full of true valour, to the end I may delight in dooing and exercising, all actes of vertues, and bee diligent in vsing the meanes, which thou hast giuen to mee, for my comfort, and saluation; and be alwayes mindefull of thy Holy precepts, and Commaundements; so to loue thee, that nothing created may please mee, without thee, who art my true

ttue felicitie. O Lord my GOD, I humbly beſeech thy infinite goodneſſe, to illuminate the hearts of all ſinners, that they may come, to doe true repentance for their ſinnes, conuert all ſuch as are blinde in hereſie, defend and augment the Catholicke Church, haue mercie on the liuing, and the dead, reward my benefactors, forgiue my perſecutors, ſend loue, & peace amongſt all Chriſtian people, and Princes, and graunt that this my King and Prince, may ſo liue & raigne vpon earth,

that

that after death, he & they may liue and reigne with thee eternally, &c.

And so to be enlarged or diminished, according to the time, deuotion, and good affect in your soule.

Chap. 10.

The third example of Meditation, or spirituall Prayer, of the glory of eternall life.

THe direction and preparation made, as aforesaide, and the Antiph. *Come holy Ghost*, with the prayer ended, which is to be obserued in euery Meditation,

ditaiton, then foloweth the Lesson, or that which is to be read, as matter to meditate vpon.

The Lesson.

Consider now my soule, the excellencie of that glorye, and beautye of that Kingdome, which our heauenly King, hath created for thee, from the beginning of the worlde, to solicite thy heart, and winne thy loue, to the obedience of his will; who though he All commaundeth, yet will he wooe thee, and though he created thee a seruaunt, yet will he honour thee,

thee, and though he ſtand in neede of nothing, yet he ſeeketh after thee, not for his good, but for the good of thee; not to take from thee, what he hath giuen thee, but to beſtowe vppon thee, what-ſoeuer thou wanteſt, Golde, Siluer, Iewelles, Precious ſtones, rich apparel, Lordſhips, Kingdome, troops of ſeruants, honour, dignitie, libertie, beauty, pleaſures, him-ſelfe, and all content.

The diſcourſe of the vnderſtanding, vpon the premiſes.

Ah vnfaithful ſoule, that

thou haſt bene ſo vngrate-full to thy Lord (who hath prepared for thee ſuch eternall glory) as to neglect his pleaſure, and run gadding, after the ſenſuall delightes of the ſonnes of AGAR, the fornications of the earth, vaniſhing away in the vaine cogitations of the world. Where was thy vnderſtanding? where thy will? that they haue permitted thee to bee led as a ſlaue captiue after thy ſenſes, who as blind guides haue deceiued thee with falſe pretentions, promiſing thee riches, haue robbed

bed thee of eternall treasures, and making shew to exalt thee to high degrees, and dignities, haue indangered to thrust thee down, to perpetual prisons. Seeke that which thou seekest my soule, but there it is not where thou seekest. Thou seekest riches, pleasures, content, and mirth, where neuer true riches, ioyes, or contents were found: thou seekest them in the mettals pleasures, vanities, and cõmodities of the earth; Fie my poore soule, that thou created for eternall ioyes, & sued vnto by a heauenly

King, who would indue thee, with all the splendor of his glorie should haue such base thoughtes, as to set thy hart vpon the meaneſt of all his Creatures: Tel me my soule, is there of all his creatures, any thing meaner then the earth, or of all vyleneſſe is there any thing more vglie then sin? why wilt thou then my soule, match thy selfe so basely, to degenerate from all nobilitie, and be a perpetuall shame to all thy family? returne, returne my soule, vnto the nobilitie of thy beginning, and seeke for

for eternall glorie, prepared for thee in the other life, without ending.

The affective partes, something mixed.

O who will giue vnto my hart aboūdance of sorowe, to mourne as a Turtle that hath loſt her mate, & to my eyes a floud of teares, that as a widowe who hath buryed her only Son, I may weepe day and night after thee. The heauenly Ieruſalem, the Citie of SYON, the Temple of my LORD, which is all beautifull and fayre, glorious without ſtaine or

spotte, the elect Cittie of God, builded by the hand of an eternall worke-man, whose walles, are all of shining precious stones, infinite for number, and varietie. Whose gates are of the best Margarites, and streetes of pure golde, as cleare as Christall, wherein are many dwelling places, all founded vpon Saphiers, and couered with brickes of golde, into which no vncleane thing can enter, nor vice dwell; there are no aduersaries or controuersies, sighing, lamenting, and sorrow is neuer heard,

heard, or there named; nor any thing that may moleſt or trouble the minde, paſſeth to the eare, b t alwaies doe ſound moſt melliſluous, Organs, and rauiſhing mellody, of Angels and Saintes, who perpetually ſing wonderfull Hymnes, & alwaies new ſongs, in the honour and glory of thy eternall King, neither is there euer ſeene, any thing that is vgly, deformed, or ill fauoured, that may diſpleaſe the eyes: But pleaſingnes mixt with beautie, comelineſſe mixt with feature, dignitie with

all brightnesse, and elegancie. There are (my soule) no euil smelles, but a perpetuall sweetnesse, like vnto the odour of a full field, planted with the sweetest smelling Flowers in the morning, after it is watered with the deaw of heauen: Nor night, nor any obscuritie or darknes, nor small lights, of Sun, Moon or Starrs, which may be Eclipsed, but the light is God himselfe, and the LAMBE which alwaies apeareth, & maketh for euer happie, all his beholders. There dwel an infinite number of Angels,

gels, and Saints, all glorified in their proper mansion places, according to their deserts, euery one reioycing at others glory, and at his owne, and so liue in secure peace, desired rest, & true amitie, like perfect friends, confirmed in perpetuall charitie. Their meate (my soule) doth neuer hurt the stomacke, nor dull the sences, nor ingender loathsomnes, whatsoeuer is taken is sweet & odoriferous alwayes remaining of that taste which to euery one is most pleasing: Their drinke is of the torrent of

eternall

eternall pleaſures, as cleare as Chriſtall, proceeding from the ſeate of GOD, and the Lambe. And that which infinitely, my ſoule, exceedeth all this, they enioy the happy viſion of thy eternall GOD, not in ſhadow, or picture, but face to face, doe contemplate that diuine face, of his heauenly Maieſtie, and haue and enioy him, the author and fountaine of all goodneſſe, and beautie, from whom all thinges elſe borrow that they are, & haue, ſo that hauing him, they haue all thinges, and poſ-

ſeſſing

ſeſſing him poſſeſſe all thinges, knowing him know all things, and louing him, are filled & rauiſhed with all diuine delights. O happie ſweetneſſe, and moſt ſweete happineſſe, to ſee Saints to liue with Saints, to ſee GOD, and haue GOD for euermore.

O my ſoule, how wonderfull much are to be beloued, the Tabernacles of my LORD? my heart fainteth, in thinking vpon the beauty of my GOD: There the Sparrow hath found her a houſe of eternall reſt, and the Turtle a neſt, where ſhe

ſhee may repoſe for euer her young.

Thy Altars, O Lord of Hoſtes, my King, my GOD, my Lord, my loue; Bleſſed are they that dwell in thy houſe, for euer and euer, they ſhall praiſe thee.

O Loid of infinite Maieſtie, which of thy meere liberalitie, haſt prepared ſuch an infinite glory for me, a poore miſerable ſinner, duſt and aſhes, the worke of thy handes, how great is thy goodneſſe towardes mee, and how infinite the obligation I owe vnto thee? for this and all other

other thy benefits, as Creation, Redemption, and conseruation in thy grace, at the end of my life to enioy these, the fulnes of thy mercies: Laude thee the Angels, and Seraphins, for euermore; and I with thē, and all the Saintes in Heauen & earth, doe laude and praise thee, my eternal *God*, my Spouse, my loue, and render to thee most humble thanks, with an inward affection of heart, for all these thy gracious fauours and singular benefits, which thou hast bestowed vpō me this day & heretofore.

And

And in gratitude of these, such infinite mercies, I resigne to thee my heart, my soule, and all my strength, with a full resolution, by the assistance of thy grace, from this day foorth for euermore, to serue thee with a faithfull couenant of perpetuall loue, and resignation of my minde, vnto the obedience of thy will, in all prosperitie, and aduersitie to make thee; the beginning, middle, and ending of all my mirth and ioy; so to seeke thee, as nothing else; so to loue thee, as my chiefest good; so to honour

honour thee as my Lord; in all my actions, and in all my thoughts, to haue a reflection vnto thy presence, with a particular intention to addresse them to thy honour, to whom is due all honour, now and for euermore. Forget my sinnes deare Lord, which I detest from the bottome of my heart, and giue mee grace that I may for euer retaine in the bosome of my soule, a faithfull memory of all these thy diuine inspirations, which thou hast graciously giuen mee this present day, let the glory of eternall

eternall life and the ioyes of the heauenly Pallace, which thou hast built, to make therein a perpetuall banquet to thy friends, be so fixed in my breast, that they may expell all thoughts, of the vain delights, and pleasures of the earth, and force my soule to thirst, after thy gracious presence, like a chased Hart to the fountaines of waters, that I may night & day breath forth, *When shall I come and appeare before thy face*? O that it were thy sacred pleasure to bestow vpon mee that benefite, thou

thou haſt beſtowed heere vpon many thy ſeruants, that I might come to ſhed my bloud, for thy loue, and for the innocencie of thy law, to end this my peregrination, with a ſacrifice of my ſoule to thee? then ſhould my fleſh reioyce, as Hunters when they haue found their pray, and Souldiers, when after long conflict, they come to deuide their ſpoyles: O moſt happie and deſired pray, to come ſo eaſilie to eternall ioyes, and the vnion of their hearts with thee, their chiefeſt good:

But

But ſince of this ſo great a fanour, reſerued for thy higheſt friends. I am not worthy, for my inward heart, I humbly beſeech thee, by the flame of thy infinite charitie, wherewith thou haſt loued, and prepared eternall glory for mee, that at the ending of my dayes, when I ſhal giue vp my laſt ſighes, and yeeld my ſoule to thee, that thou wouldeſt aſſiſt, and illuminate me with the preſence of the *Holy Ghoſt*, the ſpirit of life, and conduct mee to thoſe fountaines of euerlaſting waters.

CAP II.

CHAP. II.

A Meditation of loue towards our Sauiour, vpon these wordes of the Canticles, Dilectus meus mihi, & Ego illi.

My beloued to mee, and I to him.

BEholde, my heart, the obiect of my loues, thy sweete Sauiour, my deare spouse, diuine loue, conqueror of heroicall hearts, and in beholding loue, and in louing, render tribute: To whome doe offer sacrifice, all the prudent Nobles of Heauen and Earth, with him reioyce, sit alone talke,

talke, conuerſe, eate, drink, ſleepe, awake, ſigh, and ſing.

My beloued to me, and I to him.

O moſt ſweete beautie of my ſoule, the amiable Son of GOD, I humblie here confeſſe to thee my fault, acknowledging my owne frailtie, want of vnderſtanding and diſcretiō, for that I haue ſuffered the bed chamber, dedicated to thy chaſte delightes (my heart) to be polluted with the prophane cōuerſation of the earth & haue admitted into my ſoule (thy ſanctuarie)

ctuarie) ſuch thoughts as thou haſt baniſhed from thy court, O folly, ô vanity, how not the realtie, but the apparance of loue, craftely painted, hath deceiued mee? certainly my Lord, I doe not know, with what iudgement, I haue beneled, to ſuffer my ſelfe, created for thy infinite beauty, to be drawn by affection towardes thy creatures, who haue ſeperated me, frō thee my felicitie, & in louing, haue loathed, & gaining loſt, that wherein all true loue, and gaine cōſiſteth, my deuotion and tender

tender affectiō, to thy heauenly beautie, which now repenting sing.

My beloued to me, and I to him.

My dearest Lord, how I lament that my poor soule hath beene so deceiued with wordly beauty, and sensuall vanitie, that it hath stolne my heart from thee? But now O heauenly King, I am of another minde, far different from the first, since with thy grace, thou hast driuen away such follies, & with thy pure light, hast illuminated my obscure darknesse, I detest my olde

olde errours, and wounted follies, and doe elect thee the eternal Sonne of God, and of the bleſſed Virgin, for my onely loue, to loue thee my deareſt beloued, with a pure heart, and a perpetuall couenant, of eternal chaſtitie. And open to thee my moſt beautifull Spouſe, the center of my ſoule, that thou mayſt take poſſeſſion of my heart, which inwardly thirſteth after thy gratious preſence and ſecret meeting, more ſweete then milke, more ſoft then downe, more delightfull, then all the de-

lights of creatures put together. O learne of me to loue, all yee the louers of the earth, whose loue is lust, whose wordes follies, and deeds repentance, no sooner had then past, no sooner gained then lost, when they seeme to flourish, then fade, and when they are thought to begin, then end: desired, shame; obtained, loathe; and ended, breede corruption; their colours are darknes, their beauty deceipt, their vnderstanding ignorance, their memory filth, & perseuerance vnhappines; my

loue

loue is Light, that lighteneth all his beholders, his wordes are dartes, which ſpeedily wound the hearts of al his auditors, his name is oyle that mollifieth and cureth all imperfections; his loue diuine charity, his wordes chaſtity, his deeds content, his apparell cœleſtiall ſplendor, his lookes liquifie the heart, his pleaſures perfect, and their end eternal felicity. O my Lord of infinit conſolation, how happy are they, whoſe life is nothing elſe, but a perpetuall ſighing after thee? To thee I ſpeake in ſecret,

and ſend forth innumerable ſighes, with cordiall feeling of penetratiue ſorrow, for that I haue not choſen thee my beloued ſooner; and from my inward ſoule, ariſe certaine ſighes, that with more then winged ſpeed, quickly paſſe, to ſignifie with vnvſed eloquence my hearts deſire, which is onely to loue thee, the moſt amiable Son of GOD, obiect of mine eyes, with all my ſtrength, with all my force, with all mine affection, and in all mine actions ſing,

My beloued to me,
and I to him.

I muſt needs ſay, my deſired ſpouſe, that this coũſell doth proceed from thy diuine ſpirit, whereby my heart ſollicited, doth deſire to chooſe thy immortall beauty, from whom all beauties haue their beginning, and all contents their ending, and this counſell inſpired, by thy high wiſdome, doth pleaſe me, cõfeſſing that it ſhould bee great folly, not to elect ſuch eternall beautie: Seeing that without thee, all pleaſures are turned into

ſorrowes, all ioyes into torments; fountaines looſe the delicacie of their ſound; the Moone is darke; the Sunne eclypſed; the brighteſt Heauens, are couered ouer with darke cloudes, medowes looſe their greene, the flowers their ſmell, and all things which vſe to delight the heart of man, doth become a pray of eternall death, for that thou, the Sonne of a moſt beautifull Virgin, art the paradiſe of all diuine delightes, in whome are all true pleaſures placed; to ſuch as thirſt, a moſt pure foun-

fountaine of liuing water, boyling in their breasts, eternall comforts; to those that flie from darknes, a most bright Sunne, neuer setting; to the hungry, delitious meate, that sufficeth without loathing; filleth, and is not felt heauy, nourisheth, and hath no excrements. To them that beholde thee, thou art whatsoeuer they desire to see; to the ignorant learning, to the wise veritie, to the beautifull grace, to the hard-fauored comlines, to the imperfect, the selfe perfection, to the sicke health,

to the whole, strength, to them that mourne, ioye, to the merry, true content, for that thou art all goodnesse, no creature can haue true goods without thee.

Moreouer, thou hast giuen vnto my soule, such a capacitie, and hunger, after thine infinite beautie, that whatsoeuer else I seeke, me thinks I erre, and whatsoeuer else I finde, yet I want, that as it were perforce, though otherwise I would not, yet I must needes seeke after thy glorious Maiestie, since nothing else is sufficient to content

content me, but only thee, and so forced to sing,

My beloued to me,
and I to him.

So my beloued is to me, that had, I can desire no more: And I to him, that I can seeke nothing else, for if I cast my eyes, vpon the Theator of the world, and beholde his mouements, order, proportion, & beauty, in verity all these things (though great) yet seeme little vnto mee, when turning the eyes of my soule from them, I get but one glymering of thy eternall beauty. O Sonne of the

liuing GOD, how then I ſtand as a ſolitary ſparrow, dwelling vpon the rooſe of the houſe, that is, neither in Heauen, nor yet vpon the earth, my ſoule ſtandeth, as vpon a rooſe or ſcaffold, and ſo hath no cõmunication with thoſe that walke vpon the earth, nor yet in Heauen, to bee wholly ingulfed in that glory, and ſo reſt ſuſpended with a firme and faithfull memory of my Lord and Spouſe, IESVS CHRIST, my hart, my hope, my reſt, in ſuch ſort, that if all the Kinges and Princes of the earth,

earth, in seeking to diuert my heart and affections, should giue them-selues vnto me as slaues bought with money; and put all their imperiall Crownes and dignities, vpon my head, and all the exquisite beauty, of humane nature, and whatsoeuer is faire, great, honorable, rich, admirable in the world, expose it to my will, & make mee inioy all these goods created together, and the enioying of them, might last for euer; yet could I not change my affection, but with ardent desire, and inward

inward comfort, ſigh and ſing, *My beloued to me, and I to him.*

For I know moſt certainly, my eternall God, more to bee beloued, then my owne ſoule, that all the beauties of creatures, put together, are ſo farre inferiour to the ſplendor of thy glory, as compared to thee, they are not, and in thy ſight they appeare not, and looking vpon them in thy preſence, they ſeeme as though they were not: Neither are theſe goods created, though they were farre more, and more excellent

cellent then they be, ſufficient to ſatisfie me, but thou who art of infinite Maieſtie : who though all had, yet art neuer all poſſeſſed, though all ſeene, yet doeſt not all appeare, who giueth all that any hath, and yet art neuer the poorer, that accepteth what is giuen thee, yet art neuer the richer, thou onely art able to fill my ſoule with wiſdome, beauty, riches, honour, glory, and my body with all content. Neither will I hereafter, giue any more ſuch credit, to ignorance and blindnes, as that

that they shall feede, and deceiue mee, with the deceitfull colour of worldly vanities, for that my soule, remembring wel, the great hurt it hath sustained, by such seeming friends, and secret enemies, saith secretly to her selfe in silent speech after this manner, proceeding from thy diuine inspirations. Doest thou not see my soule, thy great follies, & how much it redoundeth to thy hurt, to loue without counsell, to like loathsomnesse, and imbrace corruptiō? What seekest thou? what desirest thou

thou? ſuppoſe there were ſome Monarch of ỳ earth, that would deſire thee for cõpanion, as he is rich, will hee be of ſinguler beautie? when the Nobles of the earth are for the moſt part very il-fauoured: But ſuppoſe he were moſt faire, would hee be of excellent wiſdome? Certainly it is much to be doubted, that wiſdome ſhould dwell, in that gulfe of worldly affaires, and delights, which doth require, minds, much retyred and quiet. But ſuppoſe he were, would hẽ be alſo of ſweet conuerſatiõ?

too

too true it is, that the power and greatnes of mortall men, make certaine ſpirits greatly inhumane and cruell. But ſuppoſe hee were of pleaſing conuerſation, would he be alſo moſt innocent? too true it is, that worldly dignities, doe peruert, euen the innocent. But ſuppoſe hee were rich, wiſe, noble, of ſweet conuerſation, and innocent, could hee by his conuerſation, indue thee with all theſe guifts, and exquiſite perfections, and produce in thee his image? moſt certaine it is, he could not,

al-

although he had more, and more excellent partes then these, which I haue rehearsed, and that onely IESVS CHRIST immortall Lord of all the world, King of infinite beautie, wisdome, sweetnes, innocencie, with all that is great, precious, and delicious, which thou canst wish or desire to haue, can indue thee with all these excellent qualities, and produce in thee his owne most beautifull image, that thou mayest liue, not thou, but CHRIST in thee: what wilt thou then my soule, but sing,

My beloued to me,
and I to him.

These and the like are the speeches which ascend vp from my heart, suggested by thy diuine spirit, which with force of liuely reason, more perswading then all the Orators in the world, doth constraine me to say away, away, stand a farre off from me, all these olde follyes, and wonted vanities. If loue, honour, beautie, riches, wealth, or pleasures please thee, choose for thy spouse Iesus Christ, *Who is all loue, pleasures, honour, beautie:*

More

More white then snowe, more fine then fine Porphery, more faire then Zaphire. His head is as the pureſt golde, his haires as the branches of Palme trees, His eyes as Deues, vpon the little riuers of waters, which are waſhed with milke, and ſit beſides the moſt full ſtreames, his cheekes are as little beddes of Aromaticall ſpices, his lips are as Lillyes, diſtilling excellent Myrre, his coulour white and red, beautiful about thouſands, his hands wrought round with golde, full of Iacinthes, his forme as of Libanus, elect as the Cedars, his company Virgins, his ſeruants Angels, his poſſeſsion

poſſeſsion all that is, his Crown eternall glorie, his titles, King of Kings. O my ſoule, created for to loue, behold here the obiect of all true loues, with whoſe lookes are molified the hardeſt breſts, not able to reſiſt, vnto the force of his ſweetneſſe: Great force hath thy beautie, O Lord, of vnſpeakable beautie, great is the force of an hart wounded with thy loue, there is no reſiſting against thy wil, wound then my hart, my Lord, & pierce it with a thouſand wounds of pure loue, that I may for euer moſt ſweetly

ly languiſh, after thy eternall beautie: And *I*, with an infinite deſire of thee (the Lord of my hart) doe offer my ſelfe vp wholy vnto thee, with all that I euer can or may, with a moſt feruẽt deſire, to chooſe thy infinit goodnes, wiſdome, beautie, and delight, with firme purpoſe, as far forth as I may, to transforme me wholy into thee, and liue with thy life, and euer ſing,

My beloued to me,
and I to him.

Let others ſeeke ambitious tearmes, of large pretended titles, in the Courts of

of earthly Kings, where honour, offices, and dignities, doe inuite the harts of base affected men, to take delight in vaine glorie vpon earth; and I will seeke to followe thee, my Lord, & loue, in the humble path, of liberall contempt, of all such worldly vanities, vnto the Mount Caluery, there to imbrace thee, vpon the wood of the Crosse (the Tree of life) with the armes of sweete charitie, with thee to loue that which the world loatheth, & for thee to indure that which the world flyeth,

eth, death, tribulatiõs, torments, infamy, reproches, and iniuries.

Let others seeke the stately lineſſe of Imperiall Pallaces, wrought with curious workes, guilded, and adorned with pictures, and artificially engrauen by humaine Art, full stored for many yeares, with worldly commodities; so much sought after by the adorers of the earth, & I will seeke a hole in some dry wall, recollected to take my rest, in the center of my soule, the bed-chamber of my Lord, there to enioy the chaste

chaſte embracements of my loue, & conuerſe with him in ſilent ſpeech, more ſignificant then all the eloquence of Greekes and Romanes, ſellers of vaine wordes, without forme of ſounding words, by ſignes and tokens, and louely motions, and ſecret ſyphers, cõprehending inward aſpirations, to ſignifie my deſires, which are to loue my Lord, with all my force, and with all my ſtrength, and euer ſigh and ſing,

My beloued to me,
and I to him.

Let others ſeeke, and loue ſenſu-

senſuall delights in earthly bodies, whoſe outwarde beautie, fairenes, & grace, ſo deceiueth the eyes of blind affected men, as they erecte them, for adored Idols in their ſoules; and I moſt faithfully, without euer-changing opinion, wil ſeeke and loue thee, my eternall God, and gracious Lord, the Sun of my ſoule, who with the light of thy preſence, makeſt a heauenly day, more beautiful then that, when thou createdſt the firſt morning, and with the ſerenitie of thy face, makeſt ioyfull all the inha-

tants of the heauenly Ierusalem. Let others seek after the sonnes or daughters of *Moab*, deceitfully apparelled in painted Coates, and borowed beauty, from the excrements of beastes, which are the consolations of the sonnes & daughters of the earth. And I will seek the vnion of my soule, with the gracious Sonne of a Virgin, and attend his louely lookes vpon my sacrifice, when I shall sacrifice vnto him, the first begotten desires of my soule, and humbly intreat, that he would speak vnto my hart,

in

in the ſecret of his inward viſites. I will ſeeke, & euer ſeeke to enioy thee, the only Sonne of God, flower of immortall beautie, Who art the moſt amiable obiect of my loues, and beautifull heauen, and habitation of my delights, my life, my ſtrength, and mirth. If I forget thee (moſt gracious King of the heauenly Ieruſalem) let all my pleaſures bee turned into ſorrowes, and let my right hand be forgetfull of her actions, if I doe not offer vnto thee, on the Altar of my hart, a ſacrifice of per-

petuall loue, morning, midday, and euening.

This is my resolution, made in maner of a sacrifice of my first begotten affections, burning in the fire of thy loue, and springing from the counsell of thy diuine wisdome, to elect thee for my only Lord and loue, and bear alwaies in my harr, a faithfull memory of thy heauēly beautie, and to the end that it be firme & stable, I sweare thee faithfulnes. And that all the inhabitants of the earth, may knowe assoone as they see me, that I haue sworne

sworne thee fidelitie. I humblie beseech thee (the most faithful keeper of my soule) to vouchsafe to imprint thy Seale of loue in me, so that none be so bold as to offer me violence, in drawing me to treat of any thing but thee, seeing me sealed with the Royal Seale of thy eternall charitie, but that all the reasonable creatures, may together with me for euer sing,

My beloued to mee,
and I to him,
Who feedeth among
the Lillyes.

HAuing set dowe Meditations, with all their partes at large, to serue as examples for yong beginners; Now for the texture of our Method, it is necessary to set downe some lessons, or thinges to be read, to meditate vpon, with short directions for euery one to practise by themselues, or by the help of others, to make a spirituall excercise, which is nothing else, but to take occasion, by reading pyous thinges or lessons, to cast thy thoughts, and serious cogitations, vpō heauenly and

and ſpirituall matters: to the increaſe of thy eternall good, as by viewing temporall thinges, thou art wont to do for thy temporall good: change but the obiect of thy diſcourſe, & in thinges onely honeſt, make thy intention good, and direct them to the honour of God, and ſeek ſeriouſly to make all thy actions eternall, and thy Meditations are made.

Before euery leſſon, firſt make the preparation, and ſay the Antiph. *Come O holy Ghoſt*, & when the time of your meditation is ended,

then to examine what profite you haue made of your meditation, & what good purposes you haue made to obserue them, and this is to be obserued in euery Meditation.

The first Lesson.

Of the end *for which God Almightie* Created *Mankinde.*

CONsider seriously e (my soule) how euery thing is then perfect, when it is vsed according to the end, for which it was created, God Almightie being of infinite wisdome and prudence, hath giuen to euery thing

thing a more excelent end, then any thing can giue or take vnto it ſelf, by leauing that end to which he ordayned it, and taking or following an other: And ſince the end for which he created mankinde, was to ſerue and enioy himſelfe, which ende or office is ſo high, that the Cherubins & Seraphins, the moſt excellent creatures in heauen, can doe nothing more excellent, then to ſerue & enioy his diuine Maieſtie, how great is my folly and ignorance, to propoſe vnto my ſelfe, other endes and

purposes then this, therby to make my selfe meaner, baser, and more vyle, then I am made or constituted by nature: Certainly I doe not knowe what grosser ouer-sight there can be, then this, that I who seeme to loue my selfe so tenderly, should suffer my selfe so easilye to be drawne from so high a dignitie, as is the office of the Cherubins and Seraphins, to run after miseries & endles paines.

The directions how to make the other partes.

AH my deere Lord, I resolue to call to mind

all

all the omissions, and euill deeds of my life past, from time to time, and yeare to yeare, to examine these my follies: not now to follow them any more, but to flye and detest them as my chiefest euils, and hereafter by the assistance of thy grace, principally to seeke thee in all my actions, wherein consisteth my end, *good, rest, content, and happines.*

So to call to minde, all the vanities, euill actions, and time lost, and not bestowed in serving of God, to bewaile, detest, and abhor them: & for euer after, by Gods

Gods grace, seriouslye to purpose, and establish in your selfe, a firme resolution, faithfully to serue, and seek the glory of his diuine Maiestie, for euer, to all eternitie, &c.

And then to worke out the affectiue parts of *thanksgiuing*, for all benefites receiued, for your Creation, Redemptiō, preseruation, & for vnderstanding these your errours and follies, & offering your selfe to performe these resolutions, & to end with *Petition* or *prayer*, for grace, to put them in practise, &c.

Medita-

Meditation ended, to obserue what you haue profited, and what good purposes you haue made to keep them, and this you ought to doe after euery Meditation.

The second Lesson.

Of the miseries of this life *in generall.*

SO heauy is the burthen sinne hath layde vpon mankind, that except those whome the grace of God hath eleuated to higher hopes, it seemeth that the rest, liue in this worlde in one miserie, to descend downe after death, into an other.

other. For if I looke into the common actions of men, I ſhall finde them ſo to liue, as though they did contẽd how to make them ſelues moſt miſerable; one ſeeketh to poſſeſſe much wealth, which when he hath, he is more afflicted with the care to keepe it, then if he had neuer had it. An other hath aboũdance, and all his imployments, are how to ſpend it euilly. Others are poore, and are afflicted with deſire to become rich. Thoſe that are ſicke, afflicte them ſelues that they cannot be well in health.

health. And those that are well, do run into disorders, as though they hastened to be sicke. If any thing be amisse, in steed of seeking a remedie by patience, they are more angry, and make it worse.

Such as are yong, desire to be elder, And such as are olde, are afflicted, to thinke that they are so neer their ends.

Fewe would willingly dye, and yet all would haue the time to passe: at Christmasse, they make account of Easter, at Easter of whitsontide, and then desire Harueſt;

Harueſt; & that paſt, think it long vntill it returne a-gaine, & ſo augment their miſery, with the ſucceſſion of time: And heerein, if thou examine thy ſelfe, thou ſhalt finde it too true in thy ſelfe.

The directions, how to make the other partes.

AND ſo out of theſe conſiderations, to be-waile & lament thy paſſed follyes: to deteſt them, and make to thy ſelfe, a firme reſolution, for the time to come, no more to be deceiued, with this worldly kind

of

of life, and proceedings, but to ſpend all thy time, and doe all thy actions, & deedes ſo, as that they may be eternall, &c.

Then to worke out the affectiue partes of *Thanke-giuing*, for all benefites receiued, as Creation, Redemption, Conſeruation, and, for giuing thee grace to ſerue him faithfully: of *Prayer*, for forgiueneſſe of ſinnes paſt, and grace to put in practiſe, theſe good reſolutions for the time to come. &c.

The third Leſſon.
Of the miſerie of worldlie Maieſtie, greatnes, & dignitie.

EVerye one eſteemeth him happy, that can arriue to be a King, a Prince, or of high degree, & ſo indeed it is a temporal good, if it were well vſed: but then the happines procedeth from the vertues of the man, and not from the dignities ãnexed. Nothing is more apt to make a man miſerable, then the benefits of many worldly commodities, large dominions, ſubiect to ſtreight accounts,

counts, much company, & yet but fewe friends, great libertie, and all ſpent in licencious ſnes of life; commaund others, and yet ſeruants to their owne paſſions, which are ſo much the more fierce, by how much the leſſe any dare freely reprehend them. So that ordinarily, the greatneſſe of mortall men, ſerueth them for nothing elſe, but to doe that which is worſt for them-ſelues, which is ſo manifeſt, that though many (deceiued with falſe colours of preſent worldlie dignitie, could be content to

to bee a liuing worldlye King, yet none a dead:

Who would be SAVLE slaine? IESABEL eaten of dogges? King HENRIE, or Queene ELIZABETH dead and buried? Wherby thou seest (my soule) the miserie of mortall men, that euery one affecteth his owne hurt, & wisheth that to him-selfe, which afterward he would not to be. Seeketh to enioy worldly Honoures and dignities, which after some seauen years, he will for all eternitie, repent that euer he had them. And if thou examine thy

thy selfe well, thou shalt finde, that thou hast erred, in these, or the like ambitious thoughts.

The directions how to make the other partes.

AFter to meditate vpon these considerations, to mooue thy will to contemne honours, offices, & dignities, as things dangerous to thy eternall weale; and to loue contempt, and to be little esteemed; humilitie, and abrenunciation of all thinges which the world pretends, to become a true disciple of our Lord, who

who saith, *He that doth not renounce all that he possesseth, cannot be my disciple. &c.*

Luc. 24 33.

Then to make out the affectiue partes of *Thankesgiuing*, for all benefites, as Creation, Redemption, Conseruation, &c. And for this benefit of giuing thee to vnderstand, that *ease, rest* and *content*, consisteth in contempt of thy selfe, and humilitie.

Then of *Offering*, to conforme thy selfe with our Lord; who inuiteth thee, saying, *Learne of me, for I am meeke, and humble of heart, and you shall finde rest vnto you*

Mat. 11 29.

your soules.

Lastly, *Prayer*, for contempt of worldly honour, loue of humilitie, and abnegation of thy selfe.

The fourth Lesson.

Of the miseries of going fine, *& faring daintily, & possessing of riches, after a worldly fashion.*

CONsider seriously (my soule) the history which our Sauiour, for thy example, tolde of the rich man, saying, *There was a certaine rich man, and he was cloathed with purple and silke, and he fared euery day magnifically.* Luc. 16

And

And there was a certaine begger called Lazarus, that lay at the gate full of soares, desiring to be filled with the crummes that fell from the rich mans table, but the dogges came also and licked his soares. And it came to passe, that the begger dyed, & was caried of the Angelles into Abrahams bosome. And the rich man died, and he was buried in hell. And lifting vp his eyes when he was in torments, he sawe Abraham a far off and Lazarus in his bosome, and crying said, Father Abraham, haue mercie on me, and send Lazarus, that he may dip the tip of his finger into water,

for

for to coole my tongue, because I am tormented in this flame. And Abraham said vnto him, sonne, remember that thou didst receiue good thinges in thy life time, & Lazarus likewise euill: but now he is comforted, & thou art tormented.

The direction how to make the other partes.

THen to meditate, and seriously to thinke, that if this be the end of going fine, and faring daintily, and of possessing worldly wealth, after a worldly maner, to be buried in hell eternally: what great cause

thou haſt to auoyd daintie fare, and fine apparell; ſuſpect thy wealth euer hereafter, and deteſt thy follies paſt, in taking delight in meates, apparell, & riches, with reſolution, neuer to doe ſo any more.

Secondly, to meditate, that if for going fine, and faring daintily, and not giuing Almes to one poore man, this rich man was buried in hel, What torment ſhall thoſe rich men haue in hell, who not onely doe thoſe thinges, but alſo oppreſſe a great number of poore, turne them out of their

their houſes, defraud them of their hyer, vſurpe their landes, and not pay them the due debtes they owe them; & ſo examining thy ſelfe if thou beeſt guilty of any one of theſe faultes, to make preſent ſatisfaction, that it happen not worſe to thee, then it did to this rich man in hell, to deſcend to greater torments, then not to finde one drōp of water to coole thy tongue, burning in perpetuall flames.

Then to make the affectiue partes of *Thankeſgiuing* for all benefites, & for this that he hath giuē thee time

to doe penance and satisfaction, for these faultes: of *Offering* thy selfe by his assistance to doe penance for them, and to begin to serue him faithfully: And last of all *Prayer*, that hee would giue thee grace so to doe, and for all other things necessary.

The fift Lesson.
Of the shortnesse of mans life.

THis is a great folly (my Soule) which hath much infected the harts of men; that though we see by dailie experience, that short is the life of man vpō earth,

earth, yet euery one esteemeth that he may liue long and so for a thing that concerneth him aboue all others, his well dying, is vnprouided, vntil he be taken tardie, to his eternall torment. In winter men sowe & make prouision for sommer: and in sommer men reape, and make prouision for winter, though men be not sure to liue from winter to sommer, nor from sommer to winter: yet few or none will take that care to make prouision to dye well, which they take for the prouision of their win-

ters, or sommers commodities, though they are not sure to liue one houre; and is not this great folly (my soule) to bestowe all that his diuin goodnes hath bestowed vpon thee, the time of this life, in prouision of one Banquet (for such are the longest pleasurs of this life, in respect of eternitie) and for euer after, to rest in worse estate, then an eternall begger: Time lost, returneth no more, and since euery weeke, day & houre, cutteth shorter the measure of thy life; doe that now, & at all other times, which

which thou wouldst wish, thou hadst done at thy death, & so make the actions of thy life, to be for euer, and eternall.

The directions how to make the other partes.

THen meditate. If I be not sure to liue this night, how great are my follyes to be grieued, or troubled in minde, as I am for worldly commodities, I should vse to morowe? And since in the morning, I am not sure to liue vntill the euening, nor in the euening, sure to liue vntill the morning, absolutely

hereafter, I resolue with my selfe, neuer to make account of my life, but to spend euery day, to the honour and glory of God, as if it were my last. So to goe prepared to bed, as though I were to rise no more; and so to rise and bestowe the day, as if I had no more dayes to prepare my selfe for death, and all eternitie, and account this the greatest wisdome in this life.

Then to make the affectiue parts of *Thanksgiuing*, for all benefites, & for this, that his diuine Maiestie, hath not before this time sent

sent thee to hell; since many, who haue cõmitted but one or two sinnes, & some none, but originall sinne, are gone to hell; and after so many sinnes, he still expecteth thy repentance, Then *Offering* thy selfe, by the assistance of his grace, to serue him faithfully, and put in practise these resolutions: thẽ *Pray* for grace to doe them, and all things else, which belong vnto thy saluation.

The sixt Lesson:
Of Death.

THe time will come ere long, when I that now

read or hear this, ſhall pine & languiſh away, with the pains of death, my ſtomake will fayle me, my taſte be loſt, my hands, feet, and exteriour parts cold, my eyes ſhrinke into my head, my eares deafe, my noſe thin, my lips pale, and my whole body altered and changed, my graue be opened, my friends fled; my honor and eſteeme of the world, troden in the duſt; & all theſe ſenſuall pleaſures and delightes wherewith I haue made moſt firme league, & ſtraight friendſhip, & vſed for my conſolations in this life,

life, at the houre of death, will not onely leaue me to my ſelfe, but alſo turne all traytors, & euery one then manifeſt himſelfe to haue bene but a ſpye, & an egregious diſſembler, outward ly to haue ſeemed to fauor me with delight, ſecretly to ſeek into me, and diſcouer all my imperfections, to manifeſt them when I am in the agonie of death, and to bring them forth at my araignment, to haue me condemned to eternall paines. Then ſhalt thou be amaſed, & wouldſt require time, but it will not be gran-

granted. Death will haue his right, and hell his due. If, vnder seeming pleasure, any one creature hath drawne thee now, to be found guiltie, but of one mortall sinne, the paines and agony of death, shall be the least, that thou shalt feele in all eternitie.

The directions how to make the other partes.

THen, consider with thy self, that seeing all these temporall thinges, which thou hast too much affected, or sought after in this life, shal in recompence of thy to much loue towards them,

them, turne traytors towards thee at thy death, & are now but deepe dissemblers, vnder pretext of giuing thee a little pleasure & content, doe spye out thy imperfections and defects, to the end, that then, when thou art most oppressed, and shalt stand most neede of helpe, to make them knowne, and bring them forth, in what they can, to endanger thy eternal weal, and bring thee to euerlasting paines: resolue most firmly for the time to come to shake off al these things, which now thou inordinately

nately loueſt and comforteſt thy ſelfe withall, ſince in this agonie and time of neceſſitie, when thou ſhalt ſtand moſt neede of help, they will not onely deny to helpe thee, but turne traytors againſt thee, to the increaſe of thy torments, as the companions or friends whome thou haſt ouermuch loued; the daintye fare which thou haſt vſed; the fine apparell thou waſt wont to weare; the endles diſcourſes thou haſt made; the pleaſing ſightes thou haſt ſeene; the riches, iewels, and treaſures, wherein thou

thou delighted; the ſports & pleaſures thou haſt too much praiſed; all which and the like, whileſt they ſeeme to pleaſe touch or taſte, or giue thee ſome other content, doe but ſee if thou wilt be drawne to eternall torment: by this meanes, to gaine a true pouertie of ſpirit, and libertie of minde, that whileſt thou liueſt, thou maiſt caſt all thy loue vpon God, and when thou dyeſt, haue nothing to forſake; and ſo thy death will be a comfortable paſſage, to eternall life; not hauing thy minde

minde tyed by base affection, to such thinges, as with time at least must end, thy thoughtes and actions in this life, may be as large, as is all eternitie.

After, to worke out the affectiue partes of *Thankesgiuing*, for all benefites, and for this, that he hath giuen thee light to discouer, such a multitude of traytors, as are the thinges thou too much louedst: *Offering* vp of thy selfe to loue his diuine Maiestie, with thy whole heart, and all other thinges in him, & for him only. Lastly *Prayer*, for this libertie

libertie of ſpirit & pouertie of minde, that death, which to worldly affected men, is ſo terrible, may be to thee (thy Conſcience well examined) a greate comforte.

The ſeauenth Leſſon.
Of the day of Iudgement.

THE time will come, when thou (Reader) together with all the ſonnes and daughters of ADAM, ſhalt finde thy ſelfe preſent before the Iudge of heauē and earth, to receiue together (with the reſt) thy doome of eternall weale or woe.

woe. And being so assembled, then will come the Iudge of the quick & dead,

Apo. 19 *with the hostes that are in heauen following him, & the fury of the wrath of* God *omnipotent.*

Then, by the will & power of GOD, shall all the consciences of all men and women, be laid open, that euery one may see & know what euill or good, vertue or vice, is within euerie soule, to be witnesses and testimonies of the iust iudgements of God.

Iewes, Turks, Hereticks, and Infidels, shall rise with the

the reſt, but ſhall not riſe to examination in Iudgement (touching the cauſe of their abſolute excluſion from glory) but to cõdemnation. *He that doth not beleeue, is alreadie Iudged.* Such as doe not profeſſe one faith, with our Catholicke Church, doe not riſe in iudgement; they hauing their ſoules full of mortall ſinnes, and no vertue inherent in them, haue nothing to examine, and ſo in the reſurrection of the deade, doe not riſe to haue their vertues examined and diſcuſſed in iudgement, ſince they Ioh. 3

they haue none, but arise to expect their finall damnation, with such Catho-tholicks as beleued aright, yet are found guiltie of mortall sinne, by breach of the commaundements of GOD.

All the quicke & dead, being thus assembled, the Iudge, with the hostes of heauen, and furye of the wrath of God omnipotent, being present, all mens consciences laide open, that euery one may see the vices & vertues which are in their soules: then is opened the booke of GODS know-

knowledge whereby that which before was hidden to the world, shall be manifest, so as no soule shall be ignorant of trueth, or deceiue it selfe, or be deceiued, as in the world it was: which seene and known to all, the Iudge placing the iust, on his right hand, and the wicked vpon his lefte hand, giueth sentence, saying, First to the iust: *Come yee blessed of my father, possesse you the kingdome, prepared for you, from the foundation of the world, for I was an hungred, and you gaue me to eat: I was thirstie, and you gaue me to drinke:* Apo 20 Mat. 25

drinke: I was a ſtranger, and you tooke me in: naked, & you cloathed me: ſicke, and you viſited me. I was in priſon, and you came to me: for as long as you did it to one of theſe my leaſt bretheren, you did it to me. Then ſhall he ſay to them alſo, that ſhall be on his left hand, *Get ye away from me, you curſed, into fire euerlaſting, which was prepared for the Deuill and his Angelles: for I was an hungred, and you gaue me not to eat: I was thirſtie, and you gaue me no drinke: I was a ſtranger, and you took me not in: naked, and you couered me not: ſicke,*

and

and you did not visite me: as long as you did it not to one of these lesser, neither did you it to me. And they shall goe into punishment euerlasting, but the iust, to life euerlasting.

The directions how to make the other partes.

THen, if thou doest not beleeue the Catholike faith, consider how great is thy miserie that thou shalt not in the resurrectiō arise to examinatiō of thy good deedes, and thy euill, or to iudgement, since thou hast no good deeds or vertues: for without a true faith, *it is*

Heb. 11 *it is impossible to please God*, but must arise onely to expect thy finall damnation, without farther examination, and considering thy wofull estate, haue pitie vpon thy selfe, yet while there is time.

If thou beest ashamed, and findest difficultie, to confesse thy wickednesse to a Priest, consider with thy selfe, how great shame and confusiō, it will be for thee, at the day of iudgement, to haue all thy secret deedes and actions, laid open before God Almighty, all the Angels & men that euer

euer were, and so manifest that thou canst not hide them, or couer them any longer, but then thy soule and conscience wil be laid open, and the staynes and filthines which sinne hath wrought in thee, will appeare vglie & horrible before all men & Angels, and to thy selfe: so resolue with thy selfe presently to doe penance, and seek after the help of those, to whome God Almightie, hath giuen authoritie to forgiue sinnes, saying: *whose sinnes you shall forgiue, they are forgiuen.* Ioh. 20

Secondly, if thou beeſt a Catholike, and liueſt not according to the Religion thou profeſſeſt; in the exerciſe of all vertues, but by thy euill deedes, and vniuſt actions, ſtaineſt & diſhoneſteſt the Catholike Chuch, the ſpouſe of our Lord, & ſcandalizeſt others: conſider how great ſhall be thy eternall paines in hel, ſince if thou wilt belieue our Sauiour, *It ſhall be more tollerable for the Land of Sodome, in the day of Iudgement, then for thee*, that hath bene a Catholike in profeſſion of faith, and an Infidell or Hea-

Mat. 11

Heathen in thy deedes and actions, so that thy faith serues thee for nothing, but to the increase of thy eternall torments. *He that knoweth his masters will* (that he requireth in such as be of age, faith, and good deedes to saluation) *and doth it not, shall be beaten with many stripes.* So examine thy conscience, and make diligent inquisition, after thy inward and outward deedes and actions, to see whether thou beest guiltie of any secret crime, and doe penance yet whilst there is time. Luc. 12

Luc. 19 And with *Zacheus*, make publike proclamatiõ, *That if thou haſt defrauded any man, that thou wilt reſtore it foure-folde.* Thou hadſt better doe ſo now, then within a few dayes be ſent to hell, and at the day of iudgement, to ariſe onely to receiue thy finall condemnation.

Thirdly, conſider the rigour of the Iudge, that hee doth not onely commit to eternall paines, ſuch Catholikes, as haue committed ſinnes of commiſſion, as are fornication, oppreſſion, vſury, &c. But alſo ſuch

ſuch as ſeemed iuſt, who haue committed no other ſinne, then ſinne of omiſſion, neglected to doe good workes, feede the hungry, cloath the naked, &c for euen the vnprofitable ſeruants, who doe not gaine, or increaſe their Lords tallent, he condemneth to eternall paines. Then ponder with thy ſelfe, how this finall condemnation, cohereth, with that of our Sauiour, when hee ſaid, that, *ſtraight is the way to Heauen, and few there are that finde it:* Mat. 7 And with that of St. *Peter*, that at the day of Iudge-

1 Pet. 4 ment, *The iust man shall scarcely be saued.* The rigor of the Iudge, being such as hee examineth the good they haue omitted to doe, and for omitting workes of mercy: as for omitting to feed the hungry, cloath the naked, &c. he condemneth thē to eternal paines. So examine thy conscience straightly euery day, not onely of the sinnes cōmitted, but of the good deeds omitted, and resolue with thy selfe to be vigilant in doing good to euery one, and loue thy neighbour as thy selfe.

Fourth-

Fourthly, to helpe thee in this rigour of perſecution; conſider with thy ſelfe, what a terrible day it will bee, when the Sonne of GOD ſhall come with ſuch Maieſtie, to power out the fury of the wrath of GOD omnipotent, and the terrors of this ſentence. *Goe ye curſed, into everlaſting fire.* If now it ſeeme hard vnto thee to indure the diſpleaſure of an earthly King, to be ſeperated for ſeauen yeares, from the honour & ambition of the Court, a little poſſeſſion, a fewe ſtone houſes, wife, & chil-

dren, and a few friendes: how hard then will the execution of this ſentence, ſeeme, vnto thee, *Goe ye curſed into euerlaſting fire*? by force whereof, thou ſhalt not onely bee ſeperated from all theſe comforts, but from all goods and comforts whatſoeuer, and put to liue in all miſeries and torments for all eternitie. So reſolue firmely with thy ſelfe, to doe that now, which thou wouldeſt wiſh to haue done at the day of iudgement, and beginne to doe pennance for thy ſinnes, and ſeeke after

per-

perfection of life.

Lastly, conclude with *Thanksgiuing*, for all benefites receiued, and for the great goodnesse and mercy of GOD, that hee requireth nothing of thee, to thy saluation, but doing of good, and vsing of mercy. Then *Offer* thy selfe, hereafter by the assistance of his grace, to labour to doe good workes, and increase in vertues; and conclude with *Prayer*, for the assistance of his grace therin.

The eight lesson.

Of the Paines of Hell, *called the paines of the damned.*

GOD Almightie, creating all thinges, as a pious parent, hath giuen to euery thing a well-being, ease, repose, cõtent, which had, then it seemeth to bee satisfied and well pleased; and on the contrary, wanting it, it seemeth to be displeased and vnquiet: as if thou obserue, hee hath giuen to a stone, or peece of earth, such inclination to his centre, that bestow vpõ it whatsoeuer thing else; and make the most of it thou

thou canſt, yet as diſcontented, it preſſeth thither: euen in ſuch ſort, as earthly vapours, being drawne into the region of the ayre, as though they ſhould be exalted to higher dignitie, are ſo diſcontent and vnquiet, that they cauſe thunder, and ſeeme to teare the Heauens in peeces, to returne vnto their places of eaſe and reſt; and the ſame thou mayeſt obſerue in the ayre, to which his diuine Maieſtie, hath giuen ſuch a content, to be in his region, that if ſubtill vapors, by ſome accident, come to

to be inclosed in the concauities of the earth, their discontent and vnquietnes are so great, that they teare in peeces mountains, ouer throw Castles, and Townes, and shake the whole Earth, to ascend vp to their well-being.

The like thou mayest obserue in the rest of the Elements: birds, beasts, fishes, and all creatures, who depriued of the company, places of abode, and meate they desire; they liue much discontent, and languish vntill they die.

And his diuine Maiestie, being

beeing (as St. *Iohn* saith) *a Spirit*, hath giuen such a capacitie, hunger, and inclination to all spirits, of conuersing, liuing with, and enioying himselfe, that nothing else can content them, but himselfe, whose conuersation and inioying, is their centre; *Ease*, *Repose*, and *Rest*, and want thereof, the intollerablest griefe, vexatiō, and anguish that can or may befall them. And howsoeuer in this life, the many pleasures which the sences and inferiour parts, or portion of the soule doe finde, Ioh. 4

finde, doe make right reason, and the vpper part or portion of the soule, so blinde & senceles of their owne good, that infinite numbers of soules, liue in deadly sinne, and seperate from GOD, and GOD from them, without any feeling of remorse of conscience, or griefe of minde: yet in the other life, when all these sensuall pleasures, & deceitfull obiects, which bewitch them, shall be dead, and the will and vnderstanding shal be left naked to themselues, that now the one must needes know

know trueth, and the other desire good, and yet in all eternity, can enioy neither. Thence cõmeth the intollerable paine of the damned, when temporall and deceitfull contents being dead, the vnderstanding is so naked, that it must needs know trueth, and yet shall neuer come to see it, wherby the vnderstanding resteth in a perpetual frensie, for know it must, that this, and that is true, yet no illumination shall it euer finde. like one that is in so darke a region, that hee cannot see; yet knoweth that there

is

is light and day, and must needes seeke after it, yet knoweth that hee shall neuer finde it. And the will must needes desire to it selfe some good, for to desire euill, as it is euill, it is not possible, and now, all Temporall and apparent goods are dead, so desire good shee must, yet inioy good she knoweth, that she neuer shall: And so the damned soules in Hell, not for any good they wish vnto his diuine Maiestie, but for the selfe-*Content*, and *Ease*, they wish vnto themselues, must needes still seeke

seeke and desire to see and enioy GOD, though they know that they neuer shal. Hereupon ariseth the intollerable paines of Hell, called *The paine of the damned*, that their vnderstandings are ordained to see GOD, who is all truth (as a stone is ordained to decline to his Center) and their willes to possesse GOD, who is all goodnes, (as the Ayre his proper place in his Region) and their vnderstandinges neuer shall bee satisfied with trueth, nor their willes indued with any good, and so

so depriued of all *Content*, remaine in perpetuall anguish & endlesse torments, which is so much the greater, by how much the more excellent creatures they are. If a grosse vapour, which hath neither life nor feeling, and is the meanest of all creatures, when it is drawne from his *Well*, *rest*, and *ease*, into the ayre, be so vnquiet and discontent, that it seemeth to teare the heauens in peeces; imagine if thou canst, how great shall be the intollerable vnquietnesse, and discontent of a soule, which

was

was created like the Image of GOD, to be ſperated from GOD, and from all eaſe, goodneſſe, and content, for euer and for euermore.

And if a ſubtill vapour, ordained to bee in the region of the ayre, when it is ſhut vp within the earth, be ſo diſcontent and vnquiet, that it cauſeth earthquaks, ouerthroweth moũtaines and townes; imagine if thou canſt, what ſhall bee the vnquietneſſe and diſcontent of a ſoule, ordained to be in Heauen, when it is ſhut vp in the infernall

fernal lake for all eternitie.

And if so meane creatures, as birdes, beasts, and fishes, be vexed with griefe and discontent, when they are seperate from the meat and company, to which they are ordained by nature, imagine if thou canst, what intollerable griefe and discontent it will bee, to so excellent a creature, as the soule of man, to be seperate from GOD, the excellent pleasures of Paradise, and company of blessed spirits, for al eternitie; especially, when other contents and pleasures are dead,

dead, and that of neceſſitie, they muſt needes ſeeke after theſe, and yet know that they ſhall neuer come to enioy them.

The directions how to make the other partes.

SInce this is true my ſoule, as not onely by diuinitie, but alſo by reaſon: it is manifeſt vnto thee. Arme thy ſelfe, by the aſſiſtance of *Gods* grace (which hee is ready to grant to euery one) rather to endure all the cruelties, tyranies, perſecutions, and afflictions, that euer all the Saintes and iuſt in this life haue

haue suffered, then to bee drawne to commit any mortall sinne, and to be seperated from GOD, thy *Ease, rest, repose*; for euer, and for euermore to endure these paines rehearsed, &c. And so make a firme resolution with thy selfe, not onely neuer to commit mortall sinne, but in all thy actions, and in all thy deeds, to seeke the glory of God, &c.

Then to make out the affectiue partes: to *Thanke* his diuine Maiestie, and goodnes, that it hath pleased him to giue thee time and

and grace to consider, and thinke of these endles torments, wheras infinit many daily fall into them, without any consideration: To *Offer* thy selfe to serue him faithfully, and by the assistance of his grace, to set vpon, and vndertake any thing that may bee to his glory, and the better assurance of thy saluation. And lastly, *Prayer* for grace, and strength to doe it.

The tenth Lesson.

Of the paines of Hell, called the paines of the sences.

FOr that wicked men, who dye with mortall sinne,

sinne in their soules, haue not onely offended his diuine Maiestie, with one onely part of their body, or with one onely sence or passiō, but with the whole body, and consent of all the sences, soule and passions, GOD Almightie hath so ordained, that euery part of the body, and euery sence, shall be tormented. The *Eyes*, with hideous sight of Deuils. The *Eares*, with horrible cryes and howlings. The *Nose*, with intollerable stinke. The *Taste*, with furious hunger and thirst. The *Touch*, with ex-

extreame heate and colde: and all the body with hot burning fire. The *Passions*, with fury, anger, malice, disdaine, hatred, dispaire, and rage. The *Imagination*, shall bee tormented with the remembrance of pleasures passed. The *Vnderstanding*, with the consideration of the goods lost, and torments alwayes present. And the *Will*, for that it shall neuer enioy good, but for euer, endlesse euils.

To these paines may be added, the company of innumerable infernal spirits, ministers of GODS wrath,

insulting ouer the damned soule; saying, we offended God but once, and after that, could neuer find mercy: But thou, after thy fall out of Paradise, wast redeemed at so deare a rate, as by the death and Passion of the Sonne of God; and had many helpes and meanes, that often falling, thou mightest often easily arise; and that by so easie a meanes as Penance. Thou haddest our example of this miserie, and wee had none; Thou hadst all the time of thy life, respite to returne into grace and fa-

uour-

uour, and wee could not be allowed one minute. So if we be iuſtly condemned, into this infernall lake, thou ſeauen-folde more, Since no mercy, no means, no example, no reſpite of time, might ſerue thy turn, wee cannot but affirme, that thou art worthy of all the torments, maledictions, anguiſhes, tortures, and ill vſage, wee can giue thee, which thou ſhall be ſure to haue for all eternitie.

The directions, how to make the other partes.

THen conſider with thy ſelfe, that if the onely reading or meditating vpon theſe paines be ſufficient to affright thee, what ſhall the feeling bee?

Yet to ſtrike a deep feare of GOD into thy ſoule, doe not eaſily paſſe them ouer, but conſider them ſeriouſly one by one, for euer hereafter to procure to thy ſelfe, a good conſcience, and timorous to commit ſinne, ſince indeed there is not hing to bee feared but ſinne, & make a reſolution with

with thy selfe, neuer willingly to commit one veniall sinne, although thou mightst gaine all the Kingdomes of the earth. So reflecting vpon thy sinnes, dispose thy selfe to doe pennance and iustice vpon thy selfe. And as heretofore, thou tookest thine owne part against GOD: now to take the part of GOD, against thy selfe, with the assistance of *Gods* grace, to doe satisfaction for thy sinnes.

Then the affective parts of *Thankesgiuing*, for all his mercies and benefites, *Offe-*

ring hereafter faithfully to serue him, and seeke his glory, and in this world, thy owne contempt: lastly, *Prayer* for grace so to doe.

The eleuenth Lesson.

The Lamentations *of a damned soule.*

O A thousand folde, miserable and vnfortunate that I am, thus to be condemned, into this infernall lake; what shall I neuer see more the Heauens? or the beauteous light of the Sunne? shall I neuer see againe the Sea, the riuers, the purewaters of

of fountaines, the ſpacious meadowes, the ſweet ſmelling flowers, the woods, the trees, the hilles the mountaines, the birds, and beaſtes of the earth, my kinred and friendes, for whoſe loue, I am thus tormented? O how ſhort hath bene my life, that whileſt I did begin but to liue, I was preſently cut off with eternall death. For one moment of pleaſure, I am thus thruſt into endleſſe torments. O how ſhort was that which delighted mee, and how long ſhall thoſe thinges endure, which tor-

ment me ? What for all eternitie, am I condemned to this lake of fire, stinke, and smoake, torment of all my sences, and my whole body ? Shall I for euer, out of extreamity of paine, howle like a Wolfe, roare like a Lyon, and be madde like a Dog ? O how I dispaire, and desire to turne Hell vp-side downe, and yet it doth but increase my torment. Is it possible, that for so little a sensuall pleasure, I haue lost the vision of Almightie GOD, the inioying of an infinite good, the beholding of an infinite

infinite beautie, the inheritance of the kingdome of Heauen, the possession of all diuine treasures, the cõpany of all blessed spirits, and am fallen into these infernall torments? *Is this the end of Iustification by faith onely?* O vnhappie I, that haue bene lead by such deceitfull maisters, when I know well enough, that trueth it selfe said, *If thou wilt enter into life, keepe the Commandements.* O that it had bene better for me, neuer to haue beene borne, then alwayes to liue in this horror of torments, in the

Mat. 19

midst of the fury of these enraged spirits, in house with such a companye of deuils, to haue my conscience alwayes to vexe mee, feare alwayes to torment me, death to deuoure me, flames to consume mee, smoake to choake me, and the vengeance of GOD in all partes, and in euery member of my body, to torment mee. *Conscience, conscience*, why diddest thou not accuse me, when I cõmitted so many sinnes? *Feare*, why diddest thou not stay me, when I ran headlong into euils? *Death*, why diddest

diddeſt thou not deuoure me, preſently after I was baptized? *Flames* & ſmoke, why did you not choake me, when I was in my cradle? *Wrath*, and vengeance of God, why diddeſt thou not fall vpon my parents and kindred, to haue deſtroyed them, before euer I was borne, who brought mee vp lewdly? And is there no meanes for me to make an end of theſe eternall torments? At leaſt, you *Mountaines*, fall vpon me, and oppreſſe me: *Hell* ſwallow me vp in thy profoundeſt depth, there to hide

hide mee : *Death*, as thou killest my body, so canst thou not also kill my soule: *Vengeance*, and wrath of *God*, since you must needes be vpon mee, yet destroy me quite, and bring me to nothing. But alas *Rockes* and stones, fall vpon mee, and yet doe not oppresse me to death : *Hell*, swallowes me vp in her lowest depth, and yet doth not hide me from paine. *Death* alwaies strikes mee, and yet I cannot die: the *Vengeance* and wrath of GOD, doeth perpetually follow me, and yet doth not quite destroy me. I *Die*, but

but not of a Temporall, but eternall death, the beginning of my dying, runneth on to his ending, and the ending, turneth alwayes to his firſt beginning. I alwaies *Die*, and yet liue to dye a death eternall: I *rage of hunger*, and yet ſhall neuer eate. *I burne* with fire, and ſhall neuer be refreſhed. *I broyle* with dryneſſe, and yet ſhall neuer finde a drop of water. O you that are in Heauen, and drinke your fills of the fountaines of liuing waters, diſtill one droppe vpon my tongue; they ſay you are full of pittie

pittie and mercy: if pittie and mercy may ariue to Hell, send vpon mee some refreshing, & diminishing in something of my torment; or once at least obtaine that it may end: But alas, too late I call to mind the saying of *Abraham* to my companion: *Sonne remember thou diddest receiue good thinges in thy life time, and therefore now thou art tormented.* And is this all the comfort, the heauens will afford mee, to increase my griefe, by remembring mee of my sensuall pleasures past? O wretched body

Luc. 16

body of mine ? that for to giue thee content, I am now condemned, to these eternall torments. O temple of the deuill! O inhabitation of Sathan! for thy ease, ioylitie, and pride, I am thus wrapped in endlesse paines. O how proud thou hast bin? how daintily thou hast fared? how deliciously thou hast drunke? how curiously thou wast woont to be apparelled? what feasting thou madest vnto thy friendes ? what kindnesse thou wast wont to shew vnto thy carnall kindred ? Tell mee now, stin-

ſtinking carryon and meat of vgly wormes, and venemous Toades; Why doeſt thou not eate? why doeſt thou not drinke? why art thou not gallantly apparelled? why doeſt thou not daunce, play and ſport thee? why doeſt thou not entertaine thy friendes? O curſed bee thy *Eyes*, which would neuer ſee truth, curſed be thy *Eares*, that were alwayes led away with flatterie? curſed be thy *Taſte*, that delighted in delicious meates? curſed be thy *Noſe* that vſed to ſmel ſuch ſweet ſmels: curſed be thy *Touch*, that

that was woont to be delighted with the softnesse of delights; cursed be the *Parents* that begat thee; the *Wombe* that bare thee, the *Teates* that gaue thee sucke, the *kindred* and friends that cherished thee. Seuen-fold greater bee their paines, then is the deepest damned soule in hell. O that I might be their tormentor in this infernall lake; it would something ease my minde, to satisfie my rage vpon them; who to aduance me to honour, riches and dignitie, caused mee to commit so many sinnes. Curse them

them I may, but cursing doth not ease my paines. O how I languish, and yet cannot die? How I burne, and yet freeze with colde? How am I scorched, and yet weep perpetually? No end of torments, no remission of paine. Alasse, shall I for euer breath forth fire? be whipped of deuils, boyled in Sulpher and Brimstone eaten of Serpents & Toads, neuer see truth, nor taste of any good? O God that art saide to be mereifull, and that thy mercy is aboue all thy workes, in the middest of thy Iustice, and

and rigour of my paines, is it not possible to taste one little drop of thy mercy? hearken what I propound vnto thy iustice: I am content for my sinnes cõmitted, to endure these my horrible torments, for so many yeares, as a flye drinking, bůt once in one thousand yeare, should cõsume as much water, as is now in the maine sea: and that done, turn a thousand times to doe the like, so that then, thou wilt grant my paines may end; or else to suffer so many yeares, as all the men and Angels, that

that euer haue bene, could number from the beginning of the world, to the ending, though supposed that they should doe nothing but number millions of millions of millions, &c And that then my tortures might end What no mercy? no pitty? no compassion? no ease? no rest? for all eternitie? neuer, neuer, neuer more. O how I dispaire, and break my vaines and bones with violence, to destroy my selfe, and all thinges what soeuer if I might, but I am chained, that I cannot moone, and limited

limited by him, whome now perforce I muſt obey, to hurt none but my ſelfe, otherwiſe, if my power were anſwerable to the malice of thy minde: I would torment and teare in peeces, all thinges that are, or euer were. See GOD I would, but not for any loue I beare him, but for to eaſe my paines. Enioy him I would, but not to ſerue him, but to ſerue my ſelfe, of *Eaſe* and *Reſt*; loue any thing I neuer can; and hate GOD I doe aboue all, for that in my creation, he hath giuē me ſuch an inclination

nation, and capacitie of himselfe, that without him all sensuall pleasures being now dead, I neuer can attaine vnto any rest, and yet enioy him, I neuer shall: and for that I rest in endlesse torments; my vnderstanding is franticke, my will obstinate, my memory crushed, my sences possessed, my whole body stupified. A stone lyeth quietly in his center, beasts, birds, fishes, and all vnreasonable creatures, either are destroyed, or become senceless, or haue some ease, comfort, or content, onely we

we damned ſpirits created, to inioy more eaſe, reſt, and ioy, then all the eaſe & ioy of all other creatures put together, are condemned to endleſſe torment. O how *I* am puniſhed for my *obſtinate opinions*, that now I ſhal neuer ſee truth? but be alwayes Lunaticke. How am I tormented, for *poſſeſſing other mens goods* wrongfully, that now *I* ſhall neuer inioy any thing that is good in all eternity? How I am vexed for vſing *cruelly that poore man*, that now in theſe torments, *I* ſhall neuer finde mercy? O how

how I am tormented, for the *euill beſtowing of my wealth*, that now I ſhall reſt alwaies worſe, then a perpetuall begger? How am I afflicted, for the *proud, ambitious pretentions*, of riſing in the world, to dignities & greatnes, that now I am buried in the gulfe of hell? in a Lake where there is no water; in a fire where there is no light. Amongſt company, where there are no friendes, & in a ſepulcher, where lodge none but deuils. O how I haue loſt the time of my life, then *a fewe teares*, would haue ſatisfied for

for all my ſinnes : now I am to weepe more teares, then there is water in the Ocean ſeas ; and it will auaile mee nothing ; then a *few ſighes* would haue procured mercy : Now I am to breath out ſighes and ſobbes, and flames of fire, without number , and yet all will winne me no mercy. Then the *reſtitution* of ſome exteriour *goods*, would haue giuen ſatisfaction : Now I am depriued of all good whatſoeuer, and yet cannot haue my torments ſhortned. O that at leaſt I might haue time to try

how I would doe Penance. I would neuer drinke, but of the puddle that runneth in the streetes, neuer eate but of the grasse that groweth in the fielde; neuer lodge, but in yce & snow; neuer sleepe but one houre in a night: Pray perpetually, laud God continually, examine my conscience in euery moment: striue to haue a pure intention in all my actions; sell my selfe for a slaue to relieue the poore, But alas, time past returnes no more; And in hell, there is no redemption; for want of faith and

and good deedes, to hell I am condemned; there must I burne, freese, hunger, thirst, howle, weepe, sigh, sob, rage, curse, blaspheame, dispaire, indure the wrath and vengeance of GOD, and more torments then I am able to expresse without any ease, for euer and euermore.

The directions how to make the other partes.

O My soule, doest thou not tremble and rest astonished at this, since thou art not without danger of falling into these euils? how great is thy folly

to commit sinne, since in the same instant, that thou committest sinne, in the same instant, thou depriuest thy selfe of all *rest*, and *repose*; and condemnest thy selfe to these eternall paines? Why doest thou not resolue to set a watch vpon thy heart? neuer to entertain any euil thought, and a guard ouer thy sences, not to commit one imperfection, to turne and reuolue all the daies, houres, and minutes of thy life past, to spie out all thy euill actions. Yet whilest time doth serue, to doe rigorous

gorous satisfaction. O how short is the time of this our life to doe pennance for so many sinnes, as I haue committed? our life is as it were a shadow, and vanity. The man that liueth, what auaileth it him, to enioy worldly riches, honours, & pleasures for a moment, and after to descend into eternall torments? O flesh of *Adam*, wherefore art thou so proude, since thou art to returne to ashes? wherfore doest thou looke so loftily? since it is but a meanes for thee, to fall so lowe. Why dost thou seeke

to possesse many thinges, since it is the way to bring thee to be worse, then are the poorest beggers? why dost thou raise thy Pallace to the Heauens, since it may be cause of bringing thee to eternall paines? Why doest thou seeke vniustly to possesse riches, commodities, and honour, since it will bring thee to this end, that thou shalt be buried in Hell, where the soule of a king is not knowne, from that of a rascall; or the soule of a rich man, from the soule of a poore man; but ordinarily, by the

the aboundant torments? how much more here they abounded in delights, so much more there they are to suffer paines, and that eternally; open thy eyes before death shut them; doe not giue eare to those that tell, that thou art happie: for they deceiue thee. Doe not beleeue the people, whome thou hast about thee, whē they praise thee: for they doe not tell thee true. Neither art thou arriued to such sanctitie, as that thou committest no faultes: nor they arriued to such pouertie of spirit,

as for no interest to be wonne to flatter thee? Beleeue GOD who saieth, *That the way to Heauen is straight, and few there are that finde it.* Beleeue the Scriptures, which affirme, that *the iust shall scarcely bee saued.* Beleeue the Saints and seruants of GOD, who teach thee, *To suspect all thy works, for it is our Lord that iudgeth, who onely knoweth the secret of hearts.* Beleeue that thou art to die quickly, and serue thy selfe of that little time, which remaineth for the gathering of eternall treasure. Walke a pace in the way

way of perfection, and according to thy promise in Baptisme, renounce the world. For it is vaine; the pleasures of the flesh, which are but spies and traytors: The temptations of the deuill, for they are but to bring to this cursed estate, &c. Then to conclude with *Thankesgiuing*, for all benefites, and for this, that in this life, hee hath giuen thee some representation of the paines of hel, to beware of them, *Offering* vp thy selfe, by the assistance of his grace, all the dayes of thy life, to be

tormented and torne in peeces here, rather then to commit ſinne, looſe Gods fauour, or indanger thy ſelfe of falling into ſuch paines, as no imagination is able to conceiue, and them alſo eternall. Laſtly, *Prayer* for grace, to amend thy life, and put in execution thy purpoſes.

The twelft Leſſon.

To be more diligent *hereafter* of my ſpirituall *good.*

CErtainely my ſoule, I doe not knowe, how I come ſo little to loue thee; as though thou wert leſſe worthy

worthy to be wiſhed well vnto, then any thing elſe whatſoeuer. If any beaſt I haue bee hurt, I ſeeke to haue it helped; if my body be wounded, I procure preſently to haue it ſearched. If my houſe decay, I looke to haue it repaired. If any thing elſe be loſt, I ſeeke to lay it vp; for the good diſpoſing of my landes and goods, and temporall thinges, I vſe prudence, counſell, and diſcourſe, caſting and forecaſting, how to make the beſt of euery thing. If any one els, commit any error,

I pre-

I preſently finde fault, as carefull to haue them amend it: yet when thou, my poore ſoule art hurt, wounded, fallen into error or loſt, I vſe none of theſe diligences for thy good, nor yet at any time, caſt or fore-caſt, vſe prudence, counſell, or diſcourſe, for to aduance thee, and increaſe thy honour and glorie; that certainly, vnleſſe I ſhould doe thee a great iniury, & not ſay the truth. I muſt needs confeſſe, that if by deeds, I conſider my care and loue to thee, in veritie, it is the leaſt I ſeeme

to

to beare to any creature; that passe whole dayes, monthes, and yeares, without vsing these meanes, for thy safety and increase of good, which I vse for the meanest of the creatures, I seeme to affect, as though of all things else, thy good imported me least.

The directions how to make the other partes.

THen to meditate, considering how the short cogitations, which extend themselues, but to this present life, deceiue vs of the greatest good, wee can

or may euer expect, the *Content, Repose, and Happinesse* of our soules, temporall and eternall felicitie; to detest, that thou hast beene so trayterous and false-harted to thy selfe; and resolue for the time to come at least, to vse that diligence, care, and meanes for the good of thy soule, that ordinarily thou wouldest vse, for the good of other creatures, with prudence, counsell and discourse, to seeke the aduauncement of thy poore soule, to eternall weale; and to set downe and imbrace

brace the meanes; with constancie and courage, to bring it to passe, as a thing which doeth most import thee.

Then to make the affectiue partes; *Thankesgiuing* for all benefites, and for this that hee hath giuen thee, to know thy owne negligence and malice towards thy selfe: *Offering* by the assistance of his grace, to put those resolutions in practise. And lastly, *Prayer* for grace, and perseuerance to doe them.

The

The thirteenth Lesson.

Of the Resolution *what estate of life thou art to choose to liue in, for such as are not yet resolued.*

SInce the time of our life is short, and nothing more helpeth, to the accomplishing of our desired endes, of well-dying, temporal, and eternall rest, then the taking and vsing of the best meanes we can, or may to liue well: resolue firmly with thy selfe, now no more to liue like the beastes of the forrests, wandering after thy passions, sensuall appetites and plea-

pleasures : but to elect a reasonable course, determinate estate, order, manner or forme of life, that thou mayest easily attaine to thy *Content*, come to liue well, and dye happily. And to helpe thee in this thy election, imagine thy selfe before our Lord and Sauiour, and to heare him say with a loude voice : *If any man will come after mee* (to enioy Repose and Rest) *let him deny himselfe, take vp his Crosse and follow mee, for hee that will saue his life, shall loose it, and hee that shall loose his life for mee shall finde it.* Mat. 16

And

And thinke with thy selfe, that these are the directions, that truth it selfe, hath giuen for the finding out of *Rest*, who neither can deceiue, nor bee deceiued; and so examine the meanes here set downe, of finding rest; and vse them if thou wilt not be deceiued, & neuer finde that, which thou so earnestly desirest, true *Content*, &c.

First, that thou deny thy selfe, liue without all proper interest of honour, riches, will, iudgement, vnderstanding, not to challenge any thing that is good,

good, as thy owne, or doe any thing for thy ſelfe, as for thy ſelfe, but that al thy actions wholly, be for the glory of GOD, and good of thy neighbour.

Secondly, *That thou take vp thy Croſſe*; do not ſhrinke at afflictions, tribulations, and labours, for his loue, and caſt them off, when they ſeem heauy, but when they are, to the honour of GOD preſented vnto thee, willingly and readily to take them vpon thee, without reflecting vpon the heauineſſe, but on the power of his diuine Maieſtie,

Who

Who hath chosen the weake thinges of this world, that hee may confound the strong, and the Lambes to ouercome, and conuert the Wolues, that hee that doeth glory, may glory in our Lord, and not in his owne strength.

Thirdly, not then to stand still, and be content to beare a few crosses or tribulations; but to follow him, from one tribulation to another, to imitate him, in thy manner of life and actions, and not the world, if thou wilt finde rest, and esteeme it a great happinesse, as it is indeed, to liue poore-

poorely, pray perpetually, ſuffer perſecution, for doing that which is right and iuſt, in the ſight of GOD.

And laſtly, that thou be ſo francke and liberall in thy actions, that vpon iuſt cauſe, thou neither eſteem of life, nor feare death, ſince *Hee that will ſaue his life*, (by inordinate affections) *ſhall looſe it, and he that ſhall looſe his life* (for the loue hee beareth to GOD) *ſhall finde it*, liue in reſt and ioy eternally. Mat. 16

The

The directions, how to make the other partes.

CONsider with thy selfe, that in what estate soeuer thou doest liue, if thou wilt euer finde *Ease*, *Rest*, *Content*, thou must put in practise the aforesaid conditions, to free thy selfe from these Tyrants, which now perpetually, or ordinarily doe disquiet thee; selfe loue; priuate spirit; proper iudgement; obstinacie in opinion; Pusillanimitie of minde, inordinate affections and passions, &c. Which now if thou

thou wouldeſt obſerue, thou ſhalt eaſily find, ſometimes, ſo to aſſaile thee and vexe thee, in ſuch ſort, that thou ſeemeſt one, already halfe in hell. So thinke with thy ſelfe, if in euery eſtate, I muſt vſe theſe meanes or conditions, if euer I will finde reſt, what eſtate my diſpoſition conſidered, is moſt fit for mee to practiſe them in, ſo to finde *Content and Reſt*: And imagine that thou ſeeſt there before thee, pyous men, of all eſtates, conditions and orders, out of whome thou mayeſt, make thy

thy choise, with great resignation of minde, and resolution, to take vpon thee that estate, which his diuine goodnesse shall most moue thee vnto, resting a good while vpon these cõsiderations, sometimes say, *Lord what wilt thou haue mee doe*: Other some times say, *Lord, thy will be doue in mee, now and for euermore.* Other whiles, *Thou createdst me, deare Lord, and I desire to serue thee.* So rest thy selfe in these thoughtes for a space.

Then make the affectiue partes, humbly to *Thanke*

our

our Lord, for all benefites, and for this of calling thee to follow him. Then *Offer* vp thy selfe, by the assistance of his grace, to follow him, and obserue these conditions, in that estate, he hath pleased to call thee vnto: or in such an estate, order, or disposing of thy time, as by the aduise of spirituall men, shall bee thought most to his glory. Lastly, *Prayer* for grace and strength, to put these good purposes in practise.

After these lessons, thou mayest meditate vpon the lesson, of thy promise in

Baptisme, to confirme in thy selfe, a firme resolution to fulfill them. And lastly, vpon the lesson of the glory of eternall life, to see how worthy they are of labouring for; these lessons, are set downe before, and these will serue thee for a spirituall exercise, by the helpe of some Spirituall guide, & suffice for the method of our proceeding, intending by GOD's grace, and the assistance of thy Prayers, (which I humbly desire) to write more Meditations or lessons, as I call them, hereafter, and in the

the third part of this Treatise, which shal be of Mortification, will shew vnto thee, if it please GOD to grant me time, How *Ease, Rest, and Content*, is to bee found, by practising these foure Conditions, which our Sauiour requireth of his followers, and of all such as will finde, true *Ease, Rest, Repose, Content, and Happines*, which I heartely wish vnto thee.

***

FINIS.

EGo infra scriptus S. T. Doctor, testor me diligenter legisse librum cui Titulus est, Of Ease, Rest, Repose, Content, and Happines, & nihil in eo reperisse quod fidei Catholicæ, vel bonis moribus aduersatur, quin potius multa quæ pietatem promoueant & ad perfectionem perducant. In cuius rei fidem nomen meum subscripsi. Die 12. Martij. 1617.

Matthæus Kellisonus.

HVius censure libenter subscripsi. Actum 13. Aprilis. 1617.

GEORGIVS COLVENERIVS S. T. *Doctor & Professor. & Librorum in Academia Duacenæ Visitator & Censor.*

FRater THOMAS à IESV, *Vicarius Generalis, Fratrum Discalceatorum Congregationis St.* Eliæ. *Ordinis B.* Mariæ *de Monte Carmelo, per Belgium & Germaniam, librum inscriptum*, Of Ease, Rest, Repose, Content, and Happines, *a R. P. F. Simone Stockeo, prædicta Congregationis sacerdote professo compositum, & ab Eximio Domino* KELLISONO, *Doctore Anglo in Viniuersitate Duacena approbatum, prelo & typis mandetur. Dat. Brux. in nostro Conuentu B.* Mariæ *de Monte*

Monte Carmelo. 20. Martij. Anno. 1617.

F. Thomas à Iesv
Vicar. General.

The faultes escaped I leaue to the curteous Reader to correct.

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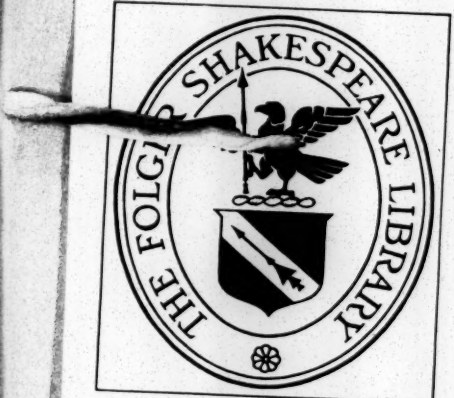

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